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Chanukah and Christmas

By Rabbi B. R. Brickner
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THE GRANDMOTHER

A STORY

Grandmother stood at the window mending a boy's coat. The coat could hardly be called a thing of beauty; there was so much patchwork in it that you could not distinguish the original material, though you looked with two pairs of spectacles. The room in which the grandmother stood was of a piece with the garment; it was also made of rags, loam rags for the walls and flooring, straw and shingle rags for the roof.

Grandmother's arms felt very tired; she had been holding them up for half an hour before she had succeeded in threading her needle. Of course, neither Yankel nor Yenta were at home to perform that office for her; they never were when she wanted them, and always when she did not—especially when they came back with empty stomachs, and found that the emptiness had become extended to the larder. Then Yenta would cry and Yankel would slink into the nearest field and steal for himself a turnip. That was the manner of life they led; the three of them and it was not a pleasant one. Grandmother thought so just now; she thought so at least three times in the day, at the hours which properly constituted households set aside for meals. And so it had been ever since her daughter and her daughter's husband had been carried off by the dread plague, which had made that part of the land a great charnel-house five years ago; and Yankel and Yenta and their poverty were the only legacy they had left.

It was Yankel's coat she was at work on. She was calculating; in four years he would be a Son of the Commandments, and would be able to earn a few kopecks by helping Mordecai, the peddler, carry his packages through the neighboring villages; and Yenta would be 12, and could go into service, if only to black boots and polish the knives. That would be glorious—money coming in from all sides, at least 90 kopecks a week, and then Granny herself could live at home in luxury, instead of having to scavenge the little town for odds and ends of victuals, in scorching heat and drenching rain. It would be paradise to rest her brittle limbs, instead of trudging down to the Synagogue and standing outside to wait for her dole, hustled and rough-shouldered by the other beggars. She would be able to hold her head high, on a level with other grandmothers, whom God had given sons and daughters to keep from them the shame of charity bread. Patience, patience; she had waited for a little happiness so long—hundreds of years, perhaps—and now she had only four more to wait—a mere flea-bite of time, as one would say, and she was quite young yet, only 80, and down in the village she knew three women who had been grandmothers when she was yet a girl.

Once more she took up Yankel's coat and looked to find a proper joining for the new patch. Hm! she must hold it a little higher to the light—it suddenly had got very dark—darker still—why this was a curious thing! The higher she lifted it the less she could see—shadows were floating down from the ceiling across her eyes, across the room, across everything—surely it was not night? It could hardly be more than two hours past noon, for Yankel and Yenta had not yet come home for their meal—ah, something went snap, inside in her head, tearing her brain to tatters. There was just time for her to get to the straw pallet by the chimney—and there she lay; her happiness had come to her sooner than she had thought.

Ten minutes after Yankel and Yenta came bounding into the room.

"Give us our dinner," shouted Yankel at the top of his voice.

"Hush!" said Yenta, with her finger on her lip. There was a funny noise in the room—a husky rattle, or rather a bubbling as of water through a blow-pipe.

"It's only the old woman asleep," said Yankel, indifferently. "Heigh, there!" he shouted, "leave off snoring and give us our dinner—what do you mean by sleeping in the middle of the day?"

There was no answer save the continued bubbling. Angrily Yankel stepped to the couch and laid his hand on grandmother's shoulder; it felt stiff and edgy.

"If you don't get up instantly I shall break the window, and then you will get toothache in your joints from the draught," he cried.

This time there was a different answer. The bubbling changed to a long-drawn out breath, half gulp, half sigh, and after that there was no more bubbling, and no gulping or sighing.

Yankel stepped round to the other side of the pallet and bent down.

"Look how white she is—and how her jaw droops, and she does not move or twine her fingers in and out as she always does when she sleeps," he remarked.

A thought had come to Yankel, and he uttered it with fluttering voice.

"Yenta, I don't think she's asleep—I think she's dead."

"Dead? What's that?"

"It means that she cannot give us any more dinners or go begging for bread and money," replied Yankel.

And then he sat down and fell into a reverie. He had never much loved this grandmother of his. She had given him too little food and had made him say too many prayers. All day long it went, 'Yankel, have you said grace after your meal; have you said the afternoon service? Yes? I don't believe you—say it at once—a little louder, I cannot hear you—it is the beginning of the month to-day, be careful to insert, 'May our remembrance rise.'" Or, again, it would be, "To-day is Mondays and Thursdays," —though, of course, it could only be one or the other, "don't forget to say in full, 'And He, being merciful,'" Some-

(Continued on page 6)

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EDITORIAL

CHANUKAH AND CHRISTMAS

CHANUKAH and Christmas seem somehow by the fate of the modern calendar, to have formed an unholy alliance, by falling at the same identical season of the year, and even during the same month. In fact, this year both festivals occur on December 25. These fatal coincidences frequently mislead some of our people into becoming "Christmas Jews," and playing favorites, celebrating Christmas and disregarding Chanukah.

History alone is said to be held accountable for the accident, which brings the two festivals of light of the Jewish and Christian calendar together at the same season of the year. Both festivals occur at the winter solstice, that time of the year when the sun is at its greatest declination and seems to pause before returning on its course. This usually occurs on December 21, which is the shortest day of the year. This winter solstice was celebrated amongst all primitive peoples by some kind of a nature festival, during which great illuminations took place. The illuminations were symbolic of the rebirth of the unconquered sun, which would shine forth again in all its glory and prolong the day. In time these celebrations lost their grossness and took on a more spiritual and idealized form.

To properly understand the development of history, said my sainted master, Professor Gotthard Deutsch, one must realize that "there are up to date two forces at work in the narration of the events in the past, the scientific and the mythological. The former tries to present the facts as they really occurred; the latter, as they might have happened if they had been shaped with a knowledge of the events that grew out of them in later times, and therefore later ideas are transferred back to former ages and subjective opinions are made the generally accepted views of older times." Thus, when we apply these principles of history formation to the festivals of Chanukah and Christmas, we find that the illumination festival of primitive man becomes the basis of the custom of the lighting of the Chanukah candle. From this ancient belief there grew in time the miracle legend of the little cruse of oil, which Judas Maccabaeus found undefiled in the Temple, and which burned for eight days. In Christianity the illumination festival at the winter solstice became transformed into the Christmas day, with its candles and the anniversary of the birth of the Saviour.

Yet, in spite of the similarity in origin of the two festivals, there is a fundamental difference between them, which difference is responsible for the division between Judaism and Christianity.

Christmas celebrates the birth of one whose chief message to a stricken world was "the Kingdom of Heaven." It won for Christianity masses of converts, for it was the one consoling and hopeful message they craved. This doctrine, when preached to the heathen, living largely in a world of economic slavery and abject poverty, possessed of nothing and owing themselves even their own souls, promised them that through faith in the Saviour they would at death be lifted out of the slothfulness and drudgery in which they lived, into a Paradise. Life on this earth was therefore but a vestibule preparing man for his entry into the world to come. This kingdom was open only to the meek and the lowly and the poor. Again and again Jesus denounced private riches and regarded wealth, no matter how honestly acquired, as sinful. To the rich young man who comes to him with the query: "What good things shall I do that I may have eternal life?" Jesus answers, "Keep the commandments," and when the young man replies, "All these things I have kept from my youth; what lack I yet?" Jesus says, "Sell all thou hast and give it to the poor." (Matt. 19: 21). "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven." (Mark 10: 25).

Jesus commands a passive resistance to the State. "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." (Matt. 22: 21).

The doctrine of the Kingdom of Heaven and other-worldliness was certainly and unmistakably the captivating "leit motif" of of Christian teachings and has for centuries remained so. It was the dogma of a Messiah arrived, who by his blood atoned for the sin of mankind, a Son of God, who preached that through faith alone and the renunciation of this sinful world, his followers could reach the Kingdom of Heaven. This dogma was not acceptable to the Jewish world of Jesus' day nor to Jewry from that time to this. Though the Jews alone could produce a Jesus, they could not accept nor worship him.

On the other hand, what an entirely different conception of life the Chanukah festival presents! It commemorates the successful Maccabaean struggle that frustrated the attempt to Hellenize Jewish life. Had this movement been victorious it would have ultimately led Judaism away from its moorings into the religion of other-worldliness. The Maccabaean rebellion was a contest for the survival of Judaism, which is a religion of the here rather than of the hereafter. Judaism's object was to bring the Kingdom of Heaven down to earth. It preached the practice of social justice and righteousness for all mankind, particularly on the part of the rich towards the poor, rather than an abandonment of this world as eternally and hopelessly damned, for a Heavenly Kingdom to come. The Hebrew prophets, in words of ethical passion and poetical beauty, speaking in the name of God, urged that the day would come when "Justice will well up like waters and righteousness as a mighty stream," "when nation shall not lift up sword against nation, neither shall they learn war any more." Theirs was unmistakably a religion of this world—only they dreamed of a world purged of its sin and injustice through the efforts of a rejuvenated mankind.

Christian teachers have frequently maligned Judaism as a tribal religion. H. G. Wells has designated the God of Israel as "a malignant and partisan deity." Nothing could be more unwarranted and unjust. Israel's message to the world was one of apostolic altruism. Universalism was Judaism's "leit motif," in spite of the fact that there were times when political exigencies and temporary necessity made it essential for Judaism to be particularistic in the extreme. This was especially true of the times and the era of the Maccabaean crisis, and the era that gave birth to Jesus. When it was a question of survival, of "to be or not to be," then Judah's warriors fought for their nation's very life. This was to be expected from a people imbued with a consciousness of its historic mission to be a "light unto the Gentiles," a kingdom of priests and a holy nation.

When, however, we examine the essence of Judaism's teachings, we find it universalistic in character and intended as the salvation of all mankind. A few illustrations will suffice. The rainbow in Genesis is a "covenant between God and every living creature of all flesh upon earth."

Abraham's plea with God to save Sodom and Gomorrah and his utterance of what Zangwill calls the epochal sentence in the Bible, "Shall not the Judge of all earth do right?" as a superb example of

Israel's humanitarian scope. This is particularly true when we compare Abraham's attitude with the utterance of Pope Gregory XIII in the sixteenth century, "Urbs ista potest esse destrui quando intra plures sunt haeretici." A city may be destroyed when it has a number of heretics. The God of Abraham is the God of all mankind, of reason and love.

The story of Judah is another instance of this universalism, as is also the admission of Ruth into canon, for Ruth, a Moabite woman, became the great grandmother of David, who in turn was the founder of the royal Memanic house. Religion, e.g., belief in the oneness of God and a life led in accordance with the dictates of the moral conscience, and not race, was the guiding principle for the Jew. The Talmud defined a non-idolater as a Jew and ranked a Gentile versed in the Torah as greater than the High Priest. It furthermore refers to the Pharasaic rabbi who, when a voice from heaven interfered with his voting on a legal point, said, "en mashgichen be bath kol." "We cannot have regard to the Bath Kol; the Torah is for earth and not for heaven." These are instances of Judaism's teachings of Universalism, and the Messianic era of moral perfection on earth instead of in heaven. This same Universalism based on the ideals of social justice and ethical righteousness is to-day preached by the progressive Jewish Synagogue. Its mottoes are, "Their house shall be a house of prayer unto all people" and "Have we not one father; has not one God created us all?"

It was for the perpetuation of these ideals that the Maccabees fought. It was these ideals that the Sanhedrim of Jesus' time defended. In times of national crises it was only through entrenching behind the breastworks of its national hopes and traditional customs that Judaism could be saved. Judaism, it is true, missed the opportunity of becoming the universal religion of mankind, but it rescued itself from complete annihilation. For its separatism Judaism suffered untold horrors. Jews were burned on the fagots, and tortured in dungeons and on racks. They were expelled from one country and debarred from another; they were despised by those who called themselves followers of Him, who was blood of their blood and flesh of their flesh. Is this suffering to be all in vain? No. Israel has preserved and developed its message for a world that lies prostrate and bleeding as a result of its worship of the resurrected pagan gods, Thor and Odin. The time is ripe for Judaism's message of world salvation. No better evidence is wanted than the famous utterance of that simple yet great sage, Abraham Lincoln: "I have never united myself to any church because I have found difficulty in giving my assent without mental reservation to the long, complicated statements of the Christian doctrine, which characterize their articles of belief and confessions of faith." "When any Church," he added, "will inscribe over its altar as its sole qualification for membership, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might, and thy neighbor as thyself,' that church will I join with all my heart and with all my soul." Millions of people, like Lincoln, are eagerly yearning for that message. Among all religions, Judaism's is the one satisfactory answer that can satisfy that craving. In the words of Zangwill, "the chosen people must choose again to be chosen." If Israel is to be a light unto the Gentiles, it must not hide its light under a bushel. In the words of Coleridge, "It must not be as the light of the glow worm which gives no heat and illumes nothing but itself."

Israel must awaken to its responsibility. Its voice must again be heard. The time has come when we must fight as Jews, as did the Maccabees in their day. But not merely to preserve and conserve but to teach and influence, to build Jerusalem in every land and in every heart—even in Palestine. The Jewish mission is summed up in the words of Matathias who, when he slew the traitor, called out to his people, "he who is for God, follow me."

Barnett R. Brickner

Important Exploration Done in Palestine

Hebrew Palestine Exploration Society Engaged in Archaeological Research

The Hebrew Palestine Exploration Society, which was founded some time before the war, and which has its center in Jerusalem, was re-organized two years ago. The aim of the Society is to carry out a thorough exploration of the country from the archaelogical point of view.

One of the outstanding accomplishments of the Society are the excavations in Tiberias, which have proved to be of historical interest not only to the Jewish people, but to all archaelogists. Among the most important discoveries, there is an ancient synagogue, which is connected with Rabbi Meir (about second century), a carved marble seven-branched lamp, and several other objects which throw light upon Jewish arts and crafts in the Temple period, and the arts and crafts during the first centuries of Christianity.

This work is being carried out with the collaboration of the non-Jewish archaeological societies which show great interest in the discoveries and general activities of the Jewish Exploration Society. The Society has helped in the formation of the Palestine Oriental Society, which functions as a connecting link between all the archaeological societies, its membership comprising members of all the societies.

The Society has a large and extensive program for the future. It aims at continuing the Tiberias excavations and starting new excavations in Caesarea, Artuf and two localities in Jerusalem, for which concessions have been granted it by the Government, which looks upon these activities with great favor. But, of course, all these activities require large sums of money. The Palestinian population has shown great appreciation of the value of this national work. Many of the inhabitants of the country have been enrolled as members of the Society, and many more, no doubt, will join. At present the Palestinian membership produces about £400 a year. A number of visitors, as for example, Sir Alfred Mond, Mr. Vanderbergh, from Holland, and Mr. Langue, of London, who have each promised yearly subscriptions of £50, have joined the Society. Egyptian Jewry has also willingly given its financial support, thanks to which the Society has been enabled to carry out the Tiberias excavations.

It is generally felt that while non-Jewish societies for exploration in Palestine are spending large sums of money on scientific research work and are making preparations to increase their activities, the Jews must not ignore this work and must supply what they have lacked in the past. Professor Slusch, the Director of Excavations of the Jewish Exploration Society, member of the Government Advisory Board of Antiquities for Palestine, and Conservator of the Jewish section of the Palestine Museum of Antiquities, left Palestine on October 23 with a view to touring Europe and America in connection with the work of the Jewish Exploration Society. Professor Slusch aims at forming an International Jewish Committee of well-known Jewish scientists and lovers of science which will supply the means for uninterrupted work on a large scale. Professor Slusch hopes to engage the collaboration and assistance of many scientific boards in France and England in his propaganda. He proposes to hold scientific conferences on the development of the archaeological field in Palestine.

ALSACE-LORRAINE WORKS FOR KEREN HAYESOD

The work for the Keren Hayesod in Alsace-Lorraine is being conducted under the direction of Mr. Hans Kohn, the representative of the Board of Directors of the Keren Hayesod.

A series of conferences and meetings took place in Strassburg immediately on Mr. Hans Kohn's arrival, at which the plans of future Keren Hayesod work were laid down and the officers of the Keren Hayesod campaign elected. A special committee of prominent Jews is expected to take up the Keren Hayesod work among non-Zionists.

On Sunday, November 27, a conference of Zionists of the whole of Alsace-Lorraine was held in Strasburg, at which 31 delegates from 11 towns participated.

It was decided to set up a special Regional Union within the French Zionist Federation, to undertake Keren Hayesod activities in the Eastern Departments of France. A resolution was unanimously passed expressing gratitude to the French Government for their support of the Balfour Declaration.

Constantinople (J. T. A.)—15 officers who have been here since the débacle of General Wrangel were arrested by the British police here to-day for public Jew-baiting. They are accused of making an attempt to start a pogrom with their cries of "Kill the Jews and save Russia!"

FRANCE IS LOYAL TO JEWISH NATIONAL HOME, BRIAND SAYS

London (J. C. B.)—In the absence of Dr. Weizmann in Berlin, his representative was received to-day by Premier Briand of France, who is here in connection with the Near East Conference. Premier Briand denied the rumors which gained circulation recently, that France had intended to request that she be entrusted with the Mandate for Palestine. France intends to respect the San Remo Decision, and to continue to sympathize with the Zionist cause, the Premier assured Dr. Weizmann's representative.

As an earnest of the goodwill existing between France and Britain, the Premier pointed to the excellent relations between General Gouraud, High Commissioner for Syria, and Sir Herbert Samuel, High Commissioner for Palestine. France will support the Palestine Mandate, which provides for the establishment of a Jewish national home, the Premier further declared.

As to the Jewish question, M. Briand emphasized the part France took in the negotiations for the recognition of minority rights, and declared that France was always tolerant towards its Jewish citizens, both at home and in her colonies.

THOUSANDS OF TURKESTAN JEWS STARVING AT BATOUM AND TIFLIS

Constantinople (J. T. A.)—An incessant stream of refugees from the Ukraine and Crimea has been pouring in at Batoum and Tiflis, every steamer arriving from Odessa bringing an additional contingent of refugees, mostly aged, women and children.

At Tiflis alone, a few thousands of Jews have arrived from Turkestan and are said to be starving. The condition of most of the refugees is desperate. Lack of housing accommodations and food may bring on the deaths of thousands unless help comes quickly, report says.

No organization is coping with the situation. The Jewish communities from the Ukraine and Crimea have sent delegates from Constantinople and Batoum, but they are unable to obtain any relief as no Jewish relief organizations are represented there.

ARAB DELEGATION ANXIOUS TO TO RE-OPEN PARLEY WITH ZIONISTS

London (J. C. B.)—The Arab Delegation from Palestine is, by all indications, in hard financial straits. Having removed to smaller rooms at the Hotel Cecil and dismissed part of their staff, they are now understood to be dining at small tea shops instead of the costly Hotel Cecil rooms.

Their financial difficulties seem to have tempered their recalcitrance and they are believed to be anxious to re-open negotiations with Zionist leaders.

Meantime, it is reported that they have threatened to appeal to France to assume the Mandate for Palestine.

A few Lords, hostilely disposed towards Zionism, are endeavoring to save the situation by intervening and are understood to have prepared proposals satisfactory to both sides.

Zionist circles on the whole are more optimistic about the outcome of the deliberations.

A JEWISH TOWN COUNCILLOR TO 59 NON-JEWS IN POSEN

Posen (J. T. A.)—At the elections for town councillors held here, one Jew was elected out of a total of 60 members.

Zionism under the Czar

Amazing Story of Growth of Zionism when Officially Banned, Told by Dr. Alexander Goldstein

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It was the old story of a cat playing with a mouse, not wishing to kill it, not wishing to free it. That was the plight of Russian Jews under the Czar. Russia didn't want them, but the Czar wouldn't let them go. While she persecuted them, thousands of young and old Jews were looking hopefully towards Palestine and were striving to effect a Zionist Organization which might provide a land of refuge for them. So the Russian Government, which hated the Jews and, it has been proven, sponsored pogroms against them, decreed that Zionism was an illegal movement, forbade meetings, publications and activities in its behalf throughout the empire. But in 1917, when the Kerensky government permitted Russian Zionists to hold their first convention, and to take the first membership census, it was discovered that there were 179,000 professed Zionists in this secret organization.

The amazing story of the growth of Zionism under Czar Nicholas was related yesterday at the Hotel Commodore by a man who was the guiding spirit in that movement. He is Alexander Goldstein, a lawyer, who came to America recently with Nahum Sokolow, Vladimir Jabotinsky and Professor Otto Warburg, as member of the Zionist Delegation to assist here the growth of the Keren Hayesod (Palestine Foundation Fund).

Surrounded by official spies, every movement watched, the Zionists played played a game of wits, out-plotting those who plotted against them. Prison and Siberia were the penalties for holding Zionist meetings and accepting collections. In 1912, there were 145 trials for collecting funds and other Zionists activities. Many of the defendants were sent to prison, among them a member of the former Central Committee at Vilna. Hereupon the Zionists found it necessary to work illegally. They transferred their committee to Petrograd, where its activities could more easily be concealed, and for five years Zionism grew and flourished in the shadow of the Czar's palace.

"We devised codes and planned every step carefully," Mr. Goldstein explained. "Our code word for Central Committee was 'Morkas,' a Hebrew word. When a member received a letter telling him to 'please send to Mr. Morkas,' he knew that he was directed to communicate with the Central Committee. When we sent out a call for a meeting, it was an invitation to a wedding or birthday party. We had a bride, bridegroom and rabbi and guests all ready, refreshments spread, every phase of an actual wedding carefully arranged in case of a surprise visit by Cossacks. We used synagogues largely for our meetings, for in the event that they were raided, and very often they were, we turned our faces to the wall and chanted our prayers.

"In our Central Committee were many prominent business men. When we decided to send out several hundred form letters, we divided them among these business houses, and sent out letters on their stationery with their mail. All letters were in code. When we asked for one thousand price catalogs, we were actually requesting one thousand shekels (a shekel is a Hebrew coin, representing the membership in the Zionist movement). We sent maps of Palestine as our receipts.

"We never published minutes. Our memories served this purpose. We held our conferences abroad. In 1914, because of the war, our work became much more difficult because all cables and correspondence were strictly censored. When in 915 we sent three delegates to the Zionist Convention at Copenhagen, our representatives were arrested, despite declarations that they went on private business and the fact that no incriminating papers were found on them. One was expelled from Petrograd. The other two were released.

"We were able to organize the Zionist Club. We called it Bazalel. Its purpose was ostensibly the development of Jewish art. To carry out this subterfuge we had a few painters as members. We also had a police representative on our payroll, whose job was to see nothing, hear nothing. Bazalel held balls and bazaars. The money went for Palestine. When it became necessary to send out letters to the 800 towns where we had branches, we used envelopes of different sizes, shapes and colors, addressing them in different hand writings; sending them at different times. We wrote our letters in Hebrew, for we were practically certain that the language could not be understood. Nevertheless raids were frequent and punishments drastic. One meeting at Pinsk was raided, and twenty-three persons sent to Siberia."

With Vladimir Jabotinsky, the Russian "advocate," who founded the Jewish Legion, Mr. Goldstein published "Razweit" ("The Dawn")—the only Russian newspaper for Jews. It published articles on theoretical problems. At the end of a long theoretical article would be printed a brief note—in code—so that it seemed a typographical error, some announcements of importance to the public. The paper tried to keep within the censorship, but its publishers were frequently fined for printing articles that were considered "too strong." The name of the paper was changed five times in attempts to evade the law.

The movement secured its first recognition in 1917, when Kerensky gave the Jews an opportunity to hold the first congress of Russian Zionists. Here the underground movement emerged into light. Delegates were present from all its branches, some from towns outside the pales of Jewish settlement, sixty-five representing Jewish soldiers at the front. Here the first official roll-call of the movement was made and its membership set at 179,000. When votes were taken for the delegates to the constituent assembly, 780,000 Jewish votes were cast, 700,000 for Zionist delegates.

How this movement flourishes and gains strength to-day in the land of tyranny will be told by to-morrow's historians, but yesterday's struggles for existence tell to some extent what the conditions of Zionism are in the present day in Russia.

PINSK FIRE VICTIMS MAY BE EXEMPT FROM TAXES

Warsaw (J. T. A.)—Replying to the memorandum submitted by the Jewish deputies, the Finance Minister has promised to take into consideration the position of the Jews whose property was destroyed during the recent fire at Pinsk, and that, in introducing the excess tax, an effort will be made to exempt the victims of the great fire.

WEIZMANN HAS TALK WITH CHANCELLOR WIRTH

Berlin (J. T. A.)—Dr. Chaim Weizmann, on his arrival here had a half hour's conversation with Chancellor Wirth. It is understood that as a result of this conversation, the Chancellor will use his influence with the Vatican for a more liberal understanding of the Zionist position.

The reception of the Zionish President here was entirely cordial. The President of the Kehillah, in his address of welcome said that German Jewry was singularly honored by Dr. Weizmann's presence.

DISTRIBUTION OF PALESTINE CROWN LANDS LEAVES LITTLE FOR JEWS

Jerusalem (J. T. A.)—Vigorous representations are being made by the Waad HaLeumi (Jewish National Council) against the proposed distribution of crown lands, on the basis of 150 to 200 dunam per cultivator, besides pasture lands. By this distribution, the prospective Jewish settlers are deprived of the opportunity to receive their share, the Jewish representatives point out. One hundred duna is held to be sufficient for a family, the Arab fellah at no time having had under cultivation more than an average of 25 dunam.

The lands involved are in the Jordan Valley, at Beth Shaan and Beersheba. The Land Commission which decided on this generous distribution was appointed by the High Commissioner soon after his arrival in Palestine, and includes one British officer, one Arab, and Mr. Kalvarisky, an "ICA" director in Palestine.

HUNGARIAN JEWS SPEND MILLIONS FOR NON-JEWISH PURPOSES

Budapest (J. T. A.)—The stipulation that the large sums contributed by Budapest Jews to the Town Council for relief for the poor without difference of creed notwithstanding, the money is actually being distributed amongst non-Jews, and not infrequently for anti-Semitic purposes, it is alleged. Out of the 20 million kronen donated by Jews during both this and the preceding year, the Jewish poor received next to nothing, it is charged.

The Vienna "Morgen Zeitung" asks the Hungarian Jews to explain why, while they can afford to spend millions of kronen for anti-Semitic purposes, is it necessary to send delegations to the United States to appeal for funds.

120 JEWISH HOUSES DESTROYED IN CHERNOBYL FIRE

Reval (J. T. A.)—In a fire which practically demolished the town of Chernobyl, 120 Jewish houses were swept by the flames, a Kiev despatch states. The remainder of the Jewish population who escaped death and loss of property during the recent pogrom, thus find themselves homeless as a result of another disaster.

YIDGESCOM WANTS JEWISH RELIEF EXPERTS TO CONFER

Riga (J. T. A.)—A conference of experts in the problems of reconstruction of the Jewish communities and re-establishment of economic life is being called by the Yidgescom (All-Russian Jewish Public Committee), it is reported from Moscow. American Jews with experience along those lines will probably be invited to participate.

POLES URGE BOYCOTT ON JEWS IN CHRISTMAS SHOPPING

Posen (J. T. A.)—Declaring that the Polish Self-Defence Committee, composed of confirmed Jew-haters, had decided not to patronize Jewish shops in making purchases for Christmas, the Committee calls upon all Christian Poles to similarly avoid contact with Jewish merchants during this season.

WANT PERMISSION FOR JEWISH RELIEF WORKERS TO PASS THROUGH SOVIET RUSSIA

Berlin (J. T. A.)—Representatives of the World Jewish Relief Conference have applied to Dr. Nansen, League of Nations Director for Russian Relief, to secure permission from the Soviet authorities for Jewish relief workers to accompany food and clothing transports destined for the Jewish refugees on the banks of the Dneister.

SOVIETS EXECUTING POGROM MAKERS

Reval (J. T. A.)—Peasants whose participation in the recent pogroms at Kitaygorod, province of Kiev, has been established, have been tried and sentenced to be shot, by a revolutionary tribunal at Winitza, a report from Kiev states. 67 Jews are reported to have been killed in the massacre.

EMIR ABDALLAH NEEDS FUNDS FOR TRANS-JORDANIA

Jerusalem (J. T. A.)—Emir Abdallah, who rules over Trans-Jordania, has arrived in Jerusalem to negotiate with Sir Herbert Samuel for financial help for the administration of his province.

The Emir is a brother of Emir Feisal, the Mesopotamian ruler. Abdallah administers his province with the help of British officers detached from the Palestine administration, and who serve with the Arab chief in an advisory capacity. Owing to the difficulty of farming out taxes amongst the wandering Bedouin tribes, the Emir is hard put for funds to carry on his administration.

According to the terms of the revised Mandate for Palestine, Trans-Jordania will constitute not merely a formal, but an integral part of the Holy Land.

LONDON JURISTS TO APPEAL JERUSALEM VERDICT

London (J. C. B.)—Preparations are being made by noted lawyers to lodge an appeal against the sentences passed upon the three Jews accused of bomb-throwing during the Jerusalem riots on November 2nd last, it is learned to-day.

The principal contention against the sentences will be that there was a disagreement between the two judges constituting the court, Judge Baker having dissented from the opinion of Judge Copeland, that a bomb was actually thrown by the accused. This is shown by Judge Copeland's statement that it was "solely owing to the fact that both members of this court are not satisfied that the accused threw bombs," that they escaped the death penalty.

DEMAND ABOLITION OF OFFENSIVE JEWISH OATH

Bucharest (J. T. A.)—The abolition of the special oath exacted from Jewish witnesses in courts of law is demanded by the Jewish press. This oath, known as the More Judaico, differs from that taken by non-Jewish witnesses, and indirectly casts suspicion upon the integrity of the Jewish witness.

Take Jonescu, the new Premier, has promised to undertake to comply with the Jewish demands.

NEW ANTI-ZIONIST CONSPIRACY SEEN BY WEIZMANN

London (J. C. B.)—A new anti-Zionist conspiracy, involving officials of the civil and military administration in Palestine, who are believed to be endeavoring to deprive the Zionist Organization of its title as the Jewish Agency for Palestine, has been discovered by Dr. Weizmann, president of the World Zionist Organization. Weizmann is reported to have filed a vigorous complaint with the authorities of the Colonial and War Offices against this disloyal action, requesting the dismissal of the officials concerned.

NEW YORK RADICAL BARRED FROM RUSSIA

Riga (J. T. A.)—Baruch Zuckerman, representing the Jewish People's Relief Committee on a mission to Russia to bring relief to the drought victims, has been denied admission to Russia by the Soviet authorities, a Moscow despatch states.

Mr. Zuckerman is a leading Socialist Zionist in New York and secretary of the Jewish People's Relief Committee, with offices at 175 E. Broadway.

London (J. C. B.)—A complaint has been received by the Zionist Executive here from the Hebrew Christian Alliance of America, protesting against the Zionish Organization of America for declining to include the representatives of the Alliance in the Zionist Organization.

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RE-ELECT

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THE GRANDCHILD

(Continued from page 2)

times he had come home from the Talmud-school fainting and famishing, and there had been nothing to eat, and all the answer he had received to his threats about breaking the furniture and pulling the house down was usually: "Sit down quietly and read a few psalms—that will mean another slice of Leviathan for you when you come to Garden Eden."

And now he was safe against these admonitions, the old woman over there would never speak another word. A sense of ease and liberty came over him—he felt so free and independent. Now he need not say any prayers unless he wanted to and that was quite a different thing to saying them under compulsion. Now he would sleep as long as he liked, and would not be aroused by the hateful cry: "Yankel, Yankel, do you wish to say the 'Hear, O Israel' after the permitted time?" He could not have desired anything better, and Yankel felt inclined to jump three feet into the air with delight—and jump he did with a sudden thought which had pricked him that instant. Now that his grandmother was dead he would have to say the Kaddish, the Mourner's Sanctification for her during a whole year less a month. That was terrible—it meant getting up soon after daybreak, going to the Synogogue twice, and sometimes three times a day, and sitting through the whole weariness of the services. He knew how it would be. In the morning, just as he was turning over on the other side, the Belfer, the congregational factotum, would come and call through the window: "Yankel, it is time; come to prayer if you want your grandmother to lie at rest in her grave." And perhaps the snow outside might be piled as high as the lattice. And in the afternoon again, just as he was in the very heat of his games with the other boys, some officious house-master, going along to the Synagogue to make the quorum of Ten, would seize him by the nape of his neck and drag him along, exactly as had been the case with Lemmel Twitchka when he lost his father. And Lemmel had confided to Yankel that his sufferings during that year had been terrible, and it was nothing short of a miracle that he had not followed his father in the course of it. What did Yankel care whether his grandmother was at rest or not? On the contrary, to pray for her would be doing her an injustice. She had done enough praying and sanctifying during her lifetime, and one ought to give her a chance of seeing whether she got into Paradise on her own merits or through adventitious help.

But something must be done to avoid the tribulation hanging over him. He thought for a little while, and then rubbed his hands with glee. It was very simple—all he would have to do was go to another village where nobody knew that he had ever had a grandmother, and nobody would care whether he prayed for her or not. The only thing was to induce his sister Yenta to come with him. He would not leave her behind, because he was so fond of her, and he did not know if she would be willing to risk the adventure of making for a strange place of abode. But he would manage her.

"Yenta," he said, "we must go away from here."

"What, and leave her?" answered Yenta, pointing to the still figure on the straw. She had been gazing at it all the time, trying to recognize in it the grandmother she had known. Despite Yankel's explanation, she still was not clear what it meant to be dead, but from what she saw, it must be something beyond the ordinary mysteries of life.

"Leave her? Of course," said Yankel, in matter-of-fact tone, "why not?"

"Oh, she looks so helpless," said Yenta. "Suppose somebody came to do her an injury while we are away, she could do nothing to prevent it."

"That's just the very reason," explained Yankel sapiently; "she cannot help herself and cannot help us. We must go and find another grandmother, or else we shall go hungry all day—nay, all the year."

Yenta saw the force of his argument and wavered. "Could we not find a grandmother in the village?" she asked, to compromise the matter.

"What, in our village?" echoed Yankel, disdainfully. "What is the good of them? They are all deaf or blind, and besides, they each have at least fifty grandchildren already. We must go to a big town, where there are plenty to choose from."

Yenta looked thoughtful. "Isn't it funny that we were born without a father and mother?" she asked at last.

"Oh, that's nothing," replied Yankel, with a great show of world-wisdom. "There are plenty of children like that—but they had no grandmother either. We did, you see, and therefore we can go to the people and say: 'Give us a new grandmother.'"

"If we want, we might as well look for something better than a grandmother," said Yenta, taken with a new idea.

"What's that?" inquired Yankel.

"A father!" replied Yenta triumphantly; she was quite sure of producing an effect on her audience. "Don't you know, Yankel, that all the fathers in our village are strong, healthy men, who can work very hard, without wheezing and groaning as grandmother did when she had to do a little washing? And therefore they earn a lot of money, and their children always go about with their crops full. Don't you think it would be better to ask for a father?"

"To be sure," cried Yankel, heartily, almost forgetting the deceit he was practicing on her in the sincerity of his approval. "Come, let us start at once; it is only two thousand miles or so to the next town, and we can walk that in a few hours. We should get there just in time for supper."

"Do you know the way, Yankel?"

"Of course I do—straight along the forest," replied Yankel, with great assurance, "and now let us see what we can take with us on the road."

He rummaged in the cupboard and found a chunk of black bread, and a piece of curd cheese that felt like a chip of white brick. Then they stepped into the open. When they had gone a few paces, Yenta stopped and said: "Wait a minute; I have forgotten something."

She ran back into the house, kissed the white face on the pallet, and put the large prayer-book into the stiff hands. She had been afraid to do so while Yankel was there; he would have laughed at her. And then, without another look, she hurried out to

(Continued on page 19)

Six hundred Jewish orphans of Simbirak were sent from Riga to Czecho-Slovakia last week, where they will be placed in various children's institutions.

In the course of an article on Roumania in the London "Daily Telegraph," the well-known journalist, Mrs. Little, condemns England for giving Palestine to "the unbelieving American Jews."

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The Palestinian Bazaar

Toronto Jewry, always generous in response to appeals, turned out en masse to encourage the cause of Hadassah. Over three thousand people were present at the Palestinian Fair, which took place Wednesday last at Mosher's Arcadia, College street, under the auspices of the Toronto Council of Hadassah, and the very able general convenership of Mrs. L. M. Willinsky, assisted by Mrs. Harry Solway, secretary, Mrs. Dave Dunkelman and Mrs. J. Selick.

The bazaar was formally opened at 2 o'clock, by Rabbi Julius Siegel, who gave a very brief and interesting address on the Zionist cause, illustrating with a narrative. He also made a strong appeal to all to help to build up the Jewish homeland.

With the spirit of Chanukah giving hovering so near, in but few stores in the city could one find greater choice of more useful and practical things than at the bazaar. Everything was on sale from notions to large pieces of furniture.

Particularly attractive was the Baby's Booth, with its many comforts and pretty little fleecy white articles which were sold very rapidly. There were also two nurses in attendance from the Department of Public Health, who gave instructions to mothers on the principles underlying the feeding and care of young children. The booth was under the convenership of Mrs. L. M. Schwartz.

The candy booth, in charge of Miss M. Vise, was one of the prettiest booths, being decorated in lavender and green, and by its activity reminded one of candy day, which was celebrated some time ago.

The cigarette booth, in its pretty colors of dark green and red, made itself noticeable, being under the convenership of Miss A. Miller and Mrs. I. H. Siegel.

Miss Rowhama Siegel was in charge of the busy Chanukah booth, with Sabbath and Chanukah candles.

The kitchen utilities booth was the booth which abounded in just such things that the kitchen needs, and was soon in the list of sold-outs. The booth was under the convenership of Mrs. J. Eisman and Mrs. J. J. Allen.

Few ladies could resist the temptation to stop when passing at the fancy work booth, under the convenership of Mrs. M. Geldzaeler, and the vanity booth, under Mrs. J. Lissen, where were displayed dainty and useful novelties.

Mrs. A. I. Willinsky was head of the doll booth, which well might have been called Doll Land, where every kind and style of doll could be found.

The dainty handkerchief booth with its large assortment of dainty handkerchiefs, was in charge of Mrs. H. Rosenthal.

In the glassware booth were exhibited beautiful little odds and ends, consisting of marmalade pots, sugar and cream jugs, salt and pepper cellars and other dainty, inexpensive pieces. The booth was under Miss Bochner.

The apron booth, of which Mrs. M. Mehr was convener, presented an attractive center.

One's attention was engrossed when passing the miscellaneous booth, where most anything from clothing to soap could be had; it was under the convenership of Mrs. D. Abramowitz and Miss L. Fine.

The furniture booth contained an elaborate display of boudoir lamps, shades, rugs, small and large pieces of furniture. It was under the convenership of Mrs. J. Levinter.

Mrs. A. Maldover had the towel booth which was full of a large assortment of linen, cotton, huck, guest and bedroom and kitchen towels.

The Dutch booth was picturesque, with its ladies dressed in quaint Dutch style. It was kept busy with the delicatessens and drinks, and was under Mrs. L. Muldavor.

There were numerous things to tempt the appetite of the epicurean among the delicious cakes, cookies, kaliches and other goodies at the pure food booth of Miss Rittenberg.

Mrs. S. P. Wilson was in charge of groceries, Mrs. R. Shatz, notions, Miss Minilla, refreshments, and Mrs. H. Solway, Jewish Review.

The music booth, under Miss B. Fremes, entertained while selling its music.

When thinking of Palestine, one immediately pictures something beautiful in its oriental uniqueness. As if answering the call for creative art, there was a beautiful array of vases, pictures and many oriental pieces, in the Palestinian booth, as well as a bountiful assortment of all kinds of fruits, nuts and olives. The booth was in charge of Mrs. Rycus.

The art gallery offered a pleasing attraction. It contained an odd collection of choice works of art, ancient and modern. Mrs. Wolfson was in charge of the booth.

The fortune-telling booth, under the convenership of Miss Goldstick, was visited by young and old with a desire to know the future, present and past.

Another notable feature was the Victorian Lady (Miss Eva Jackson), quaintly dressed in lavender and lace, with one hundred pockets full of all kinds of gifts.

The fish pond, with Mrs. I. Cohen at the head, and the Lucky Dip, under Mrs. Wolfson, were very busy centers, where many tried their luck at a draw.

The high tea under the supervision of Mrs. S. Lewis, Mrs. S. M. Hansher and Mrs. D. Fauman, was served to a record number in the balcony by a large number of young ladies, prettily dressed in white, with tea aprons and white caps.

The bazaar was in every sense a huge success, and realized the large sum of five thousand dollars, which will be devoted to Keren Hayesod.

Thanks are due to many, for everyone worked hard to make the bazaar a success, although it is impossible to render acknowledgment in a personal way to all the bazaar participants. The committee hopes all those who so generously contributed will feel included in this expression of appreciation.

The committee is grateful to Mrs. Greenfarb, assisted by Harry Rosenthal and J. Harris for their work and the happiness they spread around with their lucky numbers.

The many friends of Mrs. A. J. Freiman were all sorry that, owing to illness, she was unable to be present at the Bazaar.

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AUSTRIA, HUNGARY AND ROUMANIA ACCEPT MINORITY RIGHT CLAUSES

Geneva (J. T.-A.)—The Governments of Austria, Hungary and Roumania are ready to accept the clauses relating to minority rights, a note reaching the Council of the League of Nations to-day, said.

The inclusion of clauses providing for the granting of minority rights has been demanded from Austria, Hungary, Poland, Roumania, and Czecho-Slovakia. The confirming note from the three powers now makes the number of countries adhering to the minority clauses complete.

ATTACK BAVARIAN MINISTER BECAUSE WIFE IS SAID TO BE FORMER JEWESS

Berlin (J. T. A.)—The anti-Semitic press has launched out on a rabid attack upon the Bavarian Prime Minister, Count Lerchenfeld, because his wife, alleged to be an American Jewess, whose maiden name is said to have been Miss Wyman, later converted to Catholicism, is said to be influencing her husband's friendly attitude towards the Jews and surrounding herself with Jewish women who exercise a similar influence upon their husbands.

PROF. BALABAN OPPOSED AS POSNANSKY'S SUCCESSOR

Warsaw (J. T. A.)—Anti-Nationalist Jewish leaders here have announced that they would oppose the election of Prof. Balaban to succeed the late Chief Rabbi Posnansky. In the event of his election, they would withdraw from the community entirely, they stated.

WOULD DEPRIVE LITHUANIAN JEWS OF NATIONAL AUTONOMY

Kovno (J. T. A.)—Ex-president Smetana is now touring the Lithuanian provinces, making speeches against the the incorporation of the Jewish national autonomy clause in the Lithuanian constitution.

ZIONIST NOTES

The Conference of the Central Division of the Zionist Organization was held at the Zionist Institute on Monday, December 26th, both morning and afternoon.

Vladimir Jabotinsky addressed the conference at the morning session. He spoke of the enormous importance of the Keren Hayesod for the upbuilding of Palestine, declaring that the Keren Hayesod is the only practical solution of all the difficulties now encountered in Palestine; so for instance the immigration of Jews to Palestine could easily be solved if we had more money; more Jewish workers could be employed in Palestine. The Arab difficulty would be overcome if more Jewish capital was invested in Palestine, enriching the entire country, including both the Arab and Jewish population.

"The Jews," Jabotinsky declared, "do not seem to understand the Keren Hayesod. The Keren Hayesod does not appeal to the charitable instinct of the people. It is not charity that is wanted, but the payment of a national tax. Every Jew must contribute toward the taxes to support the vast enterprise of rebuilding Palestine for the Jewish people, and while it is true that we do not have the Governmental agencies to compel the payment of such taxes, the moral obligation of every Jew should be sufficient in making such payment effective. It is therefore necessary," Mr. Jabotinsky concluded, "to appeal to every Jew, whether in Zionist ranks or not, to do his duty to the Jewish people." Mr. Jabotinsky also praised the work of the Hadassah Organization in Palestine, pointing out that the Hadassah is now practically controlling all health work in Palestine, thus practically discharging the function of the Health Department of the Palestinian Government.

M. Gelber, president of the Central Division of the Zionist Oragnization of Canada, opened the meeting with a few introductory remarks, and introduced A. J. Freiman, president of the Zionist Organization of Canada.

Mr. Freiman, in a short speech, called attention to the seriousness of the times we live in, pointing out that we are in need to-day of more self-sacrifice on the part of the Jews in the United States and Canada, for the building up of Palestine, and less talk about what should be done by others who now give their lives to the cause of the Jewish people.

A. Levine, treasurer of the Zionist Organization of Canada, gave a short summary of the financial situation of the Zionist Organization throughout the Dominion; then Dr. S. Margoshes, Executive Secretary for the Central Division of the Zionist Organization, read the financial report for the Central Division. In his report, Dr. Margoshes pointed out that 29 towns with Jewish settlements are comprised in the Division; of these 22 were visited by him during the summer, when pledges for the Keren Hayesod were made. The situation in Toronto, he declared, was quite satisfactory, $37,000.00 having been collected to date on pledges of $85,000.00. The province, however, is still lagging behind. He appealed to the out-of-town delegates to do their best to see that Keren Hayesod moneys are raised in the shortest possible time.

Mrs. J. Selick reported for the Hadassah of Ontario, showing the excellent results achieved by the Organization, and dwelling in particular on the splendid results of the bazaar arranged last week by the Hadassah of Toronto, at which more than $5,000.00 were realized for the Keren Hayesod.

Miss M. Levy read a report and so forth, of the multi-various activities of the Young Judaea movement.

The afternoon session was devoted exclusively to organization, the committee of 100 was constituted as the executive committee for the Central Division, including the delegates elected by the Zionist Convention last year, as well as the officers of all Zionist Organizations throughout the Province of Ontario. Mr. Gelber, the president of the Central Division, will appoint a committee of ten to carry on the current business of the organization.

The conference also decided to recommend to the National Executive Committee in Montreal, that the Keren Hayesod year here should run from Chanukah to Chanukah, and the coming conference should be held at Ottawa not later than the month of March.

Toronto Jewish Veterans Honor Jabotinsky

One of the few flourishing and powerful organizations of the city, having a membership of over two hundred, is the Maccabaean post of the G.A.U.V. of Canada, composed of Jewish young men who saw service in the ranks of the Allies during the late war. This organization has for its object the union of all Jewish veterans. It claims to be always on guard to see that the Jewish interests in this country are not compromised by any politicians or organization, and also to see that the Jew gets justice. A great number of its members are ex-Jewish Legionaries, men who had served in Palestine in the ranks of the Jewish Legion.

The news that Lieutenant Vladimir Jabotinsky was coming to town was, therefore, of great importance to the Maccabaean Post, and after a special meeting held on Thursday evening, this organization unanimously decided to welcome Lieutenant Jabotinsky, the organizer of the Jewish Legion, and the renowned Jewish patriot and statesman, in a fitting manner. An arrangement and reception committee of five was appointed for such purpose. The committee consisted of the following members: John H. Glass, president; Charles Lewis, vice-president; H. M. Franklin, secretary-treasurer; S. Kerperman, and Alex. Shatz.

This committee met immediately after the meeting and decided to greet their Comrade Jabotinsky with a guard of honor and a suitable banner, at the Union station, on Sunday morning, and to present him with a special address at the mass meeting at Massey Hall on the afternoon of the same day. J. J. Glass was requested to address Jabotinsky and to make such presentation. Other plans were laid out to make his stay in the city as pleasant as possible.

FEDERATION NOTES

The Federation is now assisting 110 families, representing 550 souls. New applications of large families are coming in for assistance every day. The severe winter and lack of employment is causing a great deal of misery and suffering among our poor, and the situation is becoming very critical. The Federation is giving at the present time, $500.00 weekly in actual relief. We must have, at least, $1,200.00 weekly, to keep our families from starvation during this winter. The Orphanage and other affiliated organizations must also be maintained.

The Jew has never permitted his co-religionist to suffer, and he has always contributed liberally to non-Jewish organizations. The Jewish HEART is the same the world over, and the hearts of the Toronto Jewry will respond to the cry of their brethren who are in dire want.

A joint meeting of the Federation of Jewish Philanthropies, B'nai B'rith, and Council of Jewish Women, was held at the Federation office, to organize an Immigrant Aid Society. Five representatives from each organization were present, and it was unanimously decided to proceed with such an organization. Definite plans will be submitted at the next meeting. Before these plans are completed, the Federation office is ready to advise and to render any services possible in immigration work.

The Federation of Jewish Philanthropies has appointed the following members to devise ways and means to organize a Free Loan Society in Toronto. Messrs. D. Dunkelman, M. Gelber, S. Kronick, D. Lavine, E. Pullan, E. Scheuer Sr., Attorney L. M. Singer, and Attorney Abraham Cohen, representing B'nai B'rith. Definite plans of organization will soon be announced.

SONS OF JACOB BENEVOLENT SOCIETY

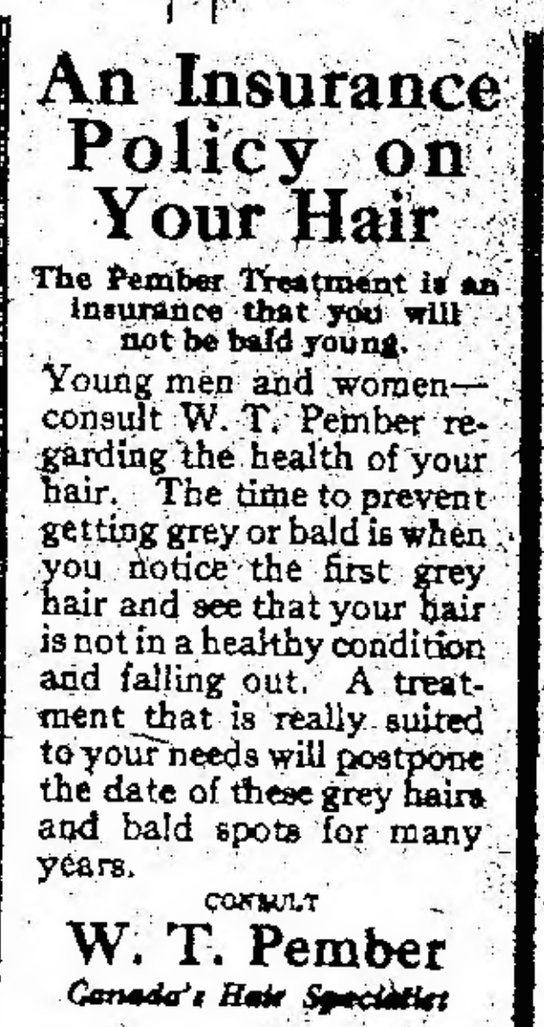
The Ladies Auxiliary of the Sons of Jacob held their yearly audit at Mrs. Goldman's residence on Sunday, December 18, with Mrs. N. Kaplan presiding.

The executive committee was also present, and after the books were audited, which was very satisfactorily done, due to the splendid work of Mrs. Jacobs, financial secretary, refreshments were served by the hostess, Mrs. Goldman.

The party left at 1 a.m., after having spent a very enjoyable evening.

In the report of elections of Sons of Jacob, the name of M. Chaplin was omitted as vice-president.

Rabbi Montague N. A. Cohen, now of York, Pa., has accepted the call from the Third Street Temple, of Troy, N.Y., and will take up his new duties on February 1. Rabbi Cohen, who is a native of London, Eng., has been a prolific contributor to the Jewish press.



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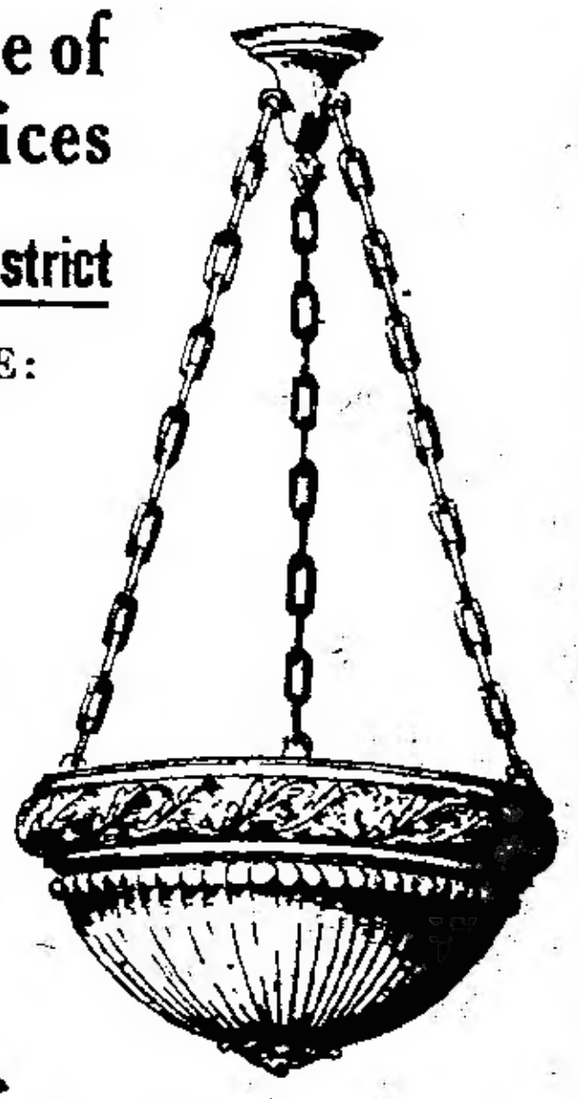

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PERSONAL MENTION

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's issue. Wedding and engagement announcements will not be printed unless they bear the telephone number of the sender. Telephone Adelaide 5489.

Mrs. J. Woods and daughter, of 23 Grange avenue, left for Montreal to attend the wedding of Miss Sybil Sonenberg to B. Winston, of that city. They were accompanied by Max Lightstone and Miss Goldie Grossman.

Miss Rosalie Morris is the guest of Mr. and Mrs. Chas. Draiman, Howland avenue.

Mrs. Youngheart, of Montreal, is the guest of Mr. and Mrs. William Goldstein, St. George street.

Miss Anna Zarin and the Misses Anna and Ida Sterman, of Buffalo, N.Y., accompanied by their mother and brother, Nathan Sterman, were the guests of Mr. and Mrs. I. Hershorn. A very enjoyable party was arranged in their honor by the Misses Edith and Pearl Hersborn.

L. Simon, 20 South drive, has left for London, England.

Mrs. Arthur Cohen, 165 Lowther avenue, entertained on Saturday afternoon at a children's party in honor of her daughter's birthday.

Invitations have been sent out by Mrs. A. Squires, 193 High Park avenue, for a reception in honor of Miss Bessie Fishkin, a bride-elect of next month.

Mrs. H. Fox is visiting her sister, Mrs. Herman Wetsman, of Detroit, Mich.

Miss Rae Dancyger, of Cleveland, is the guest of her aunt, Mrs. Morris Frankel, 221 St. Clair avenue west.

Miss Bessie Fishkin was the recipient of many useful gifts at a kitchen shower given in her honor by Miss Adele Rothbart.

Miss M. Gaesman, Roncesvalles avenue, entertained Vladimir Jabotinsky and Henry Czaplinsky at a Chanukah dinner.

Mr. and Mrs. Jack Herschberg, 417 Markham street, entertained at a dinner in celebration of their seventeenth wedding anniversary. Covers were laid for twelve. Mrs. D. Jurist entertained at the piano and M. Nieman entertained with several songs. Among the out-of-town guests were: H. London, of Cobalt, and Mrs. A. Friedman, of Orillia.

Miss Ida Lewis, of London, Ont., was in the city visiting Mrs. M. Waxler.

Mr. and Mrs. Mark Isaacs, of Chicago, were guests of Mr. and Mrs. Julius Eisman, Poplar Plains.

Mr. and Mrs. M. B. Swerling, of 18 St. Anne's road, celebrated their fifth wedding anniversary on December 19 last.

Miss Ida Himelstein, of 418 Markham street, is spending a few days in Detroit visiting relatives and friends.

A. Freeman, of Toronto, has been visiting Boston and New York, and is expected home next week.

Miss Anita Clavir is home from the hospital and wishes to thank her friends for flowers received.

Louis Samuels, of Palmerston boulevard, has returned from a trip to Montreal.

Mr. and Mrs. Jacob Decker, 265 Gladstone avenue, have left for Lakewood, N.J., where they will spend the winter.

Miss Gertrude Cygler, Meaford, Ont., is the guest of Mrs. S. Lavine, 224 Beverley street.

Mrs. M. Bernstein, Major street, is spending a few weeks with her mother in New York City.

Mrs. M. Dubey, of Brooklyn, N.Y., was the guest of Mr. and Mrs. J. J. Dubey, Baldwin Apartments.

A. Levinsky, Yonge street, left for Buffalo to meet his mother, Mrs. Levinsky, who came from New York to Toronto to attend the Bar Mitz Vah of her grandson.

Mrs. S. Getzoof, of Bernasville, New Jersey, spent a few days with Mr. and Mrs. J. J. Dubey, Baldwin Apartments.

Miss Gertrude Blackman was hostess at a Chanukah party on Sunday evening.

M. Wintrob, of Winnipeg, spent a few days with Mr. and Mrs. B. Stone, Welsboro Apartments.

Mr. and Mrs. Smith, 56 Lakeview avenue, daughter Bertha, and baby Jule, have left the city for a fortnight stay at Montreal. They will be the guests of Mr. and Mrs. S. Burko.

Mrs. Isaacs, of Syracuse, has left for home with her daughter, Mrs. J. B. Graff. Mrs. Graff will be gone several weeks.

Mrs. J. B. Graff wishes to thank her many friends for flowers received while in the hospital.

Miss Jennie Kurtz has left for Montreal to spend a few days with the Misses Ella Shatsky and Reba Sloves.

Miss Anne Finsten has left for Montreal, where she will be the guest of her sister, Mrs. N. Venus.

Miss Beatrice Breslin entertained a few of her friends at her home, 306 Dovercourt road, Sunday evening, where a most enjoyable evening was spent. Miss Sara Gordon rendered Tosti's "Good-bye" and "Eli, Eli," which was thoroughly enjoyed by all present. The rest of the evening was spent in dancing, with Mr. Theodore Gebertig at the piano. Among those present were: Mrs. J. Miller, Misses Anna and Sara Winkler, Miss Esther Rashkofsky, Miss Mollie Luxenberg, Miss Anna Applebaum, Miss Sara Gordon, and Messrs. J. Greenberg, J. Goldberg, N. Shaul, Mr. L. Winkler and W. Samuels of Detroit, Ted Gebertig, J. Gruber, C. Moses and Mr. Rudman, of Detroit.

Miss Anne Broudy, 3 Van Koughnet street, left for New York to spend the holidays with Mr. and Mrs. S. C. Stampleman.

Miss Ethel Bolasny and her brother, Benjamin Lawrence Bolasny, are the guests of Mr. nd Mrs. Kaminsky, of Niagara Falls over the holidays.

Mrs. L. Jacobs, of Grenadier road, entertained a number of her friends at a bridge last Sunday evening, in honor of Mr. and Mrs. M. Levy, of Hamilton.

The home of Mrs. A. Applebaum, 102 Beatrice street, was the scene of joyous celebration of her son's B'rith last Thursday, December 22. A large crowd was in attendance. Among those present were: P. Kamin, Wm. Rosenthal, Mr. and Mrs. B. Joseph, Z. Wegman, M. Wegman, Mr. and Mrs. S. Neuman, Mr. and Mrs. D. Herman, Mr. and Mrs. H. Schwartz, Mr. and Mrs. A. Schwartz, A. Rotstein, Mr. and Mrs. T. Rubin and W. Wegman. The baby was presented with many gifts.

Mrs. J. Robitaille, of Montreal, is the guest of Mr. and Mrs. Maxwell Robitaille, Beverley street.

Mr. and Mrs. L. Duff, of New York City, are visiting Mr. and Mrs. Chas. Draiman, 80 Howland avenue.

Mrs. J. Saunders, of Chicago, is spending a few weeks with her sister, Mrs. N. Blumbergh, Auburn Apartments.

A much anticipated event is the New Year's Eve entertainment which will be given by Mr. and Mrs. J. Eisman, Poplar Plains, to their many friends.

Miss Celia Zacks, of Kingston, is the guest of Mr. and Mrs. A. B. Bennett, Indian Grove.

Mr. and Mrs. S. Koplar, of Kansas City, are in the city for a few weeks, and are the guests of their parents, Mr. and Mrs. B. Goldstein, Lyndhurst avenue.

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TO all our customers and friends, we extend the season's heartiest greetings and the wish that you may have a happy and prosperous new year.

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TORONTO

The Home of the Three Bears

Mrs. A. Neville, 1412 Queen street west, entertained a number of friends at her home Sunday evening.

Mrs. Lissen, of Rochester, N.Y., is the guest of Mrs. M. L. Willinsky, Homewood avenue.

Mrs. Jack Broudy, 67 Lauder avenue, is expected home from Montreal.

Miss Nettie Berman, of London, Ont., is the guest of Mrs. M. Wexler.

Miss Bessie Rotenberg, of London, Ont., is the guest of her sister, Mrs. H. Rotenberg.

Miss May Weingarten has returned from Detroit, where she visited for several weeks.

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will bring holiday cheer to your home. It will be a source of joy to you as long as you live. You cannot tire of it, for its intricate loveliness will grow on you from year to year. Like wine its flavor will improve with age, and like an ideal investment, the older the more valuable.

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Mr. Harry Leibovitch, 1 Roy street Montreal, is the guest of Mr. and Mrs. B. J. Pollack, 92 Beverley street.

Miss Ida Lunenfeldt, of Galt, Ont., is visiting Mrs. L. Sapera, Indian Road.

Mrs. M. Freehof, of Brooklyn, N.Y., is the guest of her parents, Mr. and Mrs. B. Weiss, 593 Huron street.

Mrs. J. J. Allen, Roxborough drive, entertained on Wednesday afternoon at tea in honor of her sister, Mrs. David Woltau, of Cleveland.

Miss Minnie Wladowsky, Brunswick avenue, is spending a few days in New York.

Miss Shirley Goldstein, daughter of Mr. and Mrs. M. L. Goldstein, 164 Grenadier road, wishes to thank her many friends for flowers received during her illness.

Miss Belle Sher, Palmerston boulevard, entertained on Sunday last in honor of Miss Betty Griesman.

Mrs. S. T. Wilson entertained a number of friends at her home, 131 Indian road, on Sunday evening.

Mr. and Mrs. Murray Fuller entertained some relatives at their home, 247 King street east on Sunday evening.

Mrs. A. I. Willinsky, Madison avenue, is visiting in New York.

Mrs. M. Weiss, Ashburnham road, entertained at bridge on Sunday evening.

Miss Ida Cohen, 353 Palmerston boulevard, entertained on Saturday evening in honor of the third wedding anniversary of Mr. and Mrs. C. Krangel. Seventy-five guests were present. The evening was enjoyably spent in dancing and music. A buffet supper was served.

Maurice Cohn, of New York City, is the guest of Mr. and Mrs. Harry Rosenthal, 301 Sunnyside avenue.

Mrs. M. Fisher, 44 Brunswick avenue, left for a trip to Lakewood, New York and Atlantic City, where she will spend one month.

On Sunday evening a very delightful party took place at the home of Mr. and Mrs. Samuel Bloom, 40 Grove avenue, which was beautifully decorated for the occasion. The guests were received by the hostesses, Mrs. S. Bloom, Misses Dora and Bertha Levy, Miss Dorothy Alpert and Miss Hattie Sweet. Dancing followed the buffet supper.

Miss Sara Jolofsky was hostess at a jolly surprise party in honor of her sister Emma's birthday. An interesting feature of the affair was the fancy dancing of little Nellie Jolofsky.

Mrs. M. H. Bloom, Miss R. Covent and Miss Mary Lampert were joint hostesses at a miscellaneous shower in honor of Miss Dora Lampert on Sunday last.

Mrs. Chas. Levy, Manning avenue, welcomed a number of friends at a Chanukah party on Sunday evening.

Mr. and Mrs. W. Gold, 1006 Bathurst street, entertained their family in honor of their thirty-fifth wedding anniversary. Mr. and Mrs. Gold were presented with a set of silver by the thirteen grandchildren present.

A very enjoyable evening was spent at the home of Mr. and Mrs. A. Levine, 1412 Queen street west, on the occasion of their son Robert's fifth birthday, and the wedding anniversary of their daughter and son-in-law, Mr. and Mrs. A. Rose, Danforth avenue.

A pleasant surprise party was given in honor of the birthday of Miss Henrietta Cross at the home of her grandmother and aunt, Mrs. S. Stein and Mrs. A. Levine, 1412 Queen street west, on Sunday. Miss Cross was the recipient of a number of beautiful gifts.

Miss Esther Epstein, of Ottawa, is visiting her friend, Miss Fae Eisenberg, Huron street. A supper was given at the home of Miss Eisenberg in her honor.

Mrs. Max Gold, of Simcoe street, has returned from a six months' tour through Germany, Belgium, Poland, England and Holland.

Miss Mollie Gallander gave a whist and dance in honor of her sister Sarah's birthday, on Sunday last. Messrs. Phil Cohen and Isadore Jeffie and Miss Minnie Mosterm entertained with music. Prizes were won by Miss Ruth Rosen, Charlie Foster and Mr. Billie Rabow.

Miss Sade Goldberg, 250 Clinton street, was hostess at a delightful whist in honor of Miss Dora Rosenbloom, of Buffalo, on Wednesday last.

Mrs. R. Temes, College street, was hostess at a very enjoyable bridge on Tuesday afternoon in honor of Mrs. K. Brumberg, of New York.

Mr. and Mrs. William Nelson, 1352 St. Clair avenue, entertained in honor of Miss Tima and Mrs. P. Reinhorn.

Mrs. K. Brumberger, of New York, is the guest of her aunt, Mrs. R. Temes, 808 College street.

Mrs. A. Nissenbaum left on Thursday to spend a few weeks at Montreal.

Miss Sara Gallander, D'Arcy street, entertained at whist on Sunday evening.

Rabbi Jack Skirball, associate minister of Euclid avenue Temple, of Cleveland, is the guest of Rabbi and Mrs. B. R. Brickner.

An afternoon drive and Chanukah tea was given by the Misses Mary and Belle Gaffé on Monday, in honor of their Buffalo friends, the Stermans and Miss Zerin.

Mrs. Henry C. Davis, of Kendel avenue, is having a children's Chanukah party Saturday. Dr. Brickner will light the lights at the conclusion of the affair.

Miss Elsie Shulman entertained the Junior Girl Guides at a Chanukah party on Sunday evening.

Master Nathan Green, the talented young violinist and former pupil of Jan Hambourg, is now studying with the eminent Polish violinist, Henri Czaplinski at the famous Hambourg Conservatory of Music. Both Boris Hambourg, the director, and M. Czaplinski prophesy Nathan a very bright future career in his chosen profession.

ENGAGEMENTS

FISHKIN—GREISMAN

Mrs. R. Fishkin announces the engagement of her second daughter, Bessie, to Morris I. Greisman, eldest son of Mr. and Mrs. S. Greisman, wedding to take place January 24.

MARRIAGES

LEHRMAN—BROUDY

A pretty wedding was quietly solemnized at 3 Van Koughnet street, when Miss Nellie Broudy, daughter of Mr. and Mrs. A. Broudy, was united in marriage to Daniel Lehrman, son of Mr. and Mrs. M. Lehrman, Toronto. After the ceremony a dinner was held for the immediate relatives, followed by a reception at the home of the bride's brother, J. W. Broudy, 267 Lauder avenue.

COVENT—LAMPERT

A quiet wedding was solemnized on Friday afternoon, when Miss Dora Lampert, daughter of Mrs. B. Lampert, London, England, was married to Mr. Phillip Covent, son of Mr. and Mrs. A. Covent, Toronto. The bride was attended by her sister, Mrs. M. Hamberg. Rev. B. Wladowsky officiated. Mr. and Mrs. P. Covent will reside at 202 Markham street.

ALLEN—ROSENFELD

On Tuesday afternoon last a very pretty wedding took place at the home of Mr. and Mrs. Jule Allen, 58 St. Andrews Gardens, which was beautifully decorated with smilax, roses and sword fern for the occasion, when Miss Bertha Rosenfeld, daughter of Mr. and Mrs. A. Rosenfeld, was united in marriage to Mr. Herbert Allen. Rabbi B. R. Brickner officiated, assisted by Rabbi J. Gordon. The bride who was given away by her father, wore a beautiful gown of white georgette beaded with pearls, and carried a shower bouquet of Ophelia and Sweetheart roses. She was attended by her sister, Mrs. Jule Allen as matron-of-honor, and little Ruth Allen, niece of the bride, as flower girl, looked charming in a pink frock and carried a basket of pink roses. A reception was later held. Mrs. Jule Allen received, wearing a French gown of salmon taffeta, heavily beaded, assisted by Mrs. A. Rosenfeld, mother of the bride, wearing black charmeuse and lace.

Among the out-of-town guests were Mrs. Woltau, Cleveland; Martin Bernet, Minneapolis; Misses Rose and Annie Momblatt, Hamilton; Mrs. Lofey, Brantford; Carl Shalit, Herbert Waldman, Montreal; Miss Bertha Levitt, Barrie, Ont.

Mr. and Mrs. Allen left later for Montreal and New York, where the honeymoon will be spent. On their return they will reside at 6 Wilcox street.

BORN

To Mr. and Mrs. Hyman James, 327 Palmerston boulevard, a son, on Saturday, December 24.

To Mr. and Mrs. M. Barret, 330 Clinton street, a daughter, on Sunday, December 25.

YOUNG JUDEA CHANUKAH ENTERTAINMENT AT THE STRAND THEATRE

The Chanukah entertainment of Young Judea will take place at the Strand Theatre on Sunday, January 1, 1922, at 8 p.m. Tickets were distributed to the entire membership of Young Judea, their parents and friends, so that a large crowd is expected. The Young Judea cast that is to give the play is now putting on the finishing touches and will be in excellent form for the entertainment. Yiddish folk songs will be [illegible] dancing will be [illegible] B. R. Brickner will [illegible] the evening.

BRINGS JOY TO ORPHANS' HOME

So quietly is the work of the Jews' Orphans' Home carried on, that few realise the need of giving the children entertainment. Thanks is due to the efforts of Mrs. Harry Rosenthal for securing the wonder bubble-blower, Mr. Griff, from the Schubert Company, who came to the institution and entertained the children Saturday afternoon last.

ZIONIST MASS MEETING AT MASSEY HALL

The Zionist mass meeting, which was held at Massey Hall on Sunday, December 25, at 2 p.m., was a great success. More than 2,000 people packed the Hall. Vladimir Jabotinsky delivered a lengthy address, pointing out the importance of the Keren Hayesod for the transformation of Palestine into the Jewish homeland.

Rabbi B. R. Brickner presided. Mr. Chaplinsky, the violinist, rendered a few musical selections. Miss Pearl Greisman sang a number of Jewish folk songs, which were highly appreciated by the audience.

Rabbi Richard M. Stern represented the Jewish community at the recent unveiling of a memorial war shaft at New Rochelle, N.Y.

Rabbi Samuel L. Mayerberg has been appointed chairman of the Unemployment Commission of the city of Dayton, Ohio.

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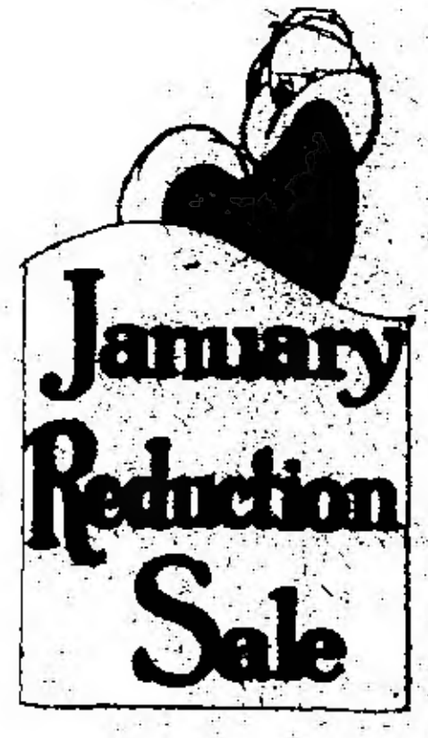

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CONGREGATIONAL

HOLY BLOSSOM HEBREW CONGREGATION, BOND ST.

Rabbi Barnet R. Brickner announces the following lecture for Friday evening, December 30, at 8.15 sharp: New Year's Address. Subject—Religion: A Moral Experience. It will deal with the analysis of the problem as to whether the modern thought movements are disturbing the basis of civilization as inherited from the nineteenth century.

The regular Sabbath morning services take place at 10.15 a.m., sermon, 11.15. The Hebrew Union prayer book is used at these services. The sermons on Sabbath mornings are devoted to the modern critical interpretation of the Bible—its relation to present day problems and news. All are cordially welcome to these services and lectures.

"Current Events" class convenes on Tuesday, January 3rd, at 8 o'clock, at the home of Miss Rose Cohen, 99 Madison Avenue. Very successful and well-attended meetings are reported.

The Sisterhood acted as hostess at the Chanukah meeting of the Council of Jewish Women and the Sisterhood. Rabbi B. R. Brickner delivered the address and lit the Chanukah candles. Rabbi Brickner appealed to the women of the community to devote themselves with renewed vigor to the care of the Jewish poor and sick in this community.

GOEL TZEDEK CONGREGATION

Chanukah Lecture

On Friday night, December 30, at 8.30, Rabbi Julius L. Siegel will deliver the Chanukah Lecture on the subject, "Heroes, Now and Then." Do modern conditions offer any opportunities for the display of heroism? Is heroism fanaticism? Come to hear Rabbi Siegel's answers to these and many other questions relative to the theme of the lecture.

The weekly sermon will be preached by Rabbi Siegel on Saturday morning at 10.45. The subject will be "In the End," and Rabbi Siegel will point out a very interesting parallel between ancient and modern Jewish history.

The Sunday School

Last Sunday's registration went beyond all expectations. The enrollment is now up to about three hundred, a little more than the available space of our synagogue can accommodate. The Beth-Hamidrash will be used as overflow space, and will house Classes 5 and 6. Registration is closed for this season, which will end in June.

On Sunday, January 1, the children of our Sunday School will be entertained by the Women's Auxiliary in honor of the Chanukah festival.

Toronto Jewish Sunday School Association

Rabbi Siegel is completing plans for the organization of a Sunday School Association, for the purpose of opening Sunday Schools in other synagogues, and also of standardizing the curriculum and the work to be done. This association will be an independent organization, and will consist of the representatives of the various congregations desiring to open and conduct Sunday Schools. People interested in the furthering of this movement will please communicate with Rabbi Siegel, 217 Beverley Street. Communicants please mention the congregation you represent.

The Young People's League

The meeting of the Young People's League will not be held on January 5, as announced last week; but on Sunday, January 8, at 8 o'clock in the evening. A fine program is being prepared by the Program Committee. All are cordially invited, especially sons and daughters of our members. The League will encourage and help its members in all branches of useful activity—religious, social and educational.

The study group of the League has already been organized, and met on Tuesday, December 27 for its first session. Rabbi Siegel is the instructor of the study group. The present course of study comprises the weekly section, and the Haftorah, Jewish history from Ezra to the destruction of the second temple, and conversational Hebrew. In the future the group will meet every Thursday from 8 to 10 in the basement of our synagogue.

CLUBS

The Literary and Dramatic Circle of Young Judaea extend a cordial invitation to all their friends to attend the Chanukah festival at the Strand Theatre on January 1, where they will present Sholem Aleichem's "She Must Marry a Doctor."

The Halevi Circle of Young Judaea wish to announce that they are open for members.

HERZL ZION CLUB

The stag held at the club-rooms on Saturday evening was a huge success, mainly due to efforts of the social committee, consisting of Messrs. A. C. Solomon, P. Lewis and S. Kaminker. The club is indebted to Mr. H. Kohen for supplying the picture, and to the Orion Club for sending up a number of contestants for the boxing and wrestling bouts. Mr. A. C. Solomon was master of ceremonies; Mr. B. Gould was the boxing referee, and Messrs. C. Bloom and J. Slachter were the wrestling referees.

Before the regular program of the evening, Archie Draimin, aldermanic candidate for Ward Four was asked to say a few words.

The program for the evening was opened by the showing of the picture. Mr. Rottenberg permitted the Club to use the Mary Pickford Theatre, for the screening. After the pictures had been shown, the members and guests, numbering over three hundred, returned to the club-rooms. They were given sandwiches, drinks and cigars.

Dr. S. Margoshes, Dr. Schwartz and Mr. Potter were present.

Mr. A. C. Solomon, the M.C., announced that Theodore (Teddy) Schatz, the runner up for the fly-weight championship of 'Varsity, and Mr. H. Franklin, the Lancashire fly-weight champion, would box three rounds to a decision. The rounds were very hotly contested and the referee announced that the contest was a draw. The next item on the program was a wrestling match between Clev Bloom (Herzl), the 135-pound runner up for the Olympic games, and Sugerman (Orion), the Interclub champion. The contest was for one fall. Bloom got the decision after 15 minutes and 23 seconds of wrestling. While the contestants were getting ready, Mr. S. Gordon entertained those present by singing "Eli, Eli."

At the completion of this number, the M.C. announced that A. (Scotty) Lisner (Herzl) and his brother Phil would box four rounds under amateur rules. They showed some clever footwork, and all were very much pleased with the bout. There was no decision given.

Moe Bossin (Herzl) recited, and Mr. H. Goodman (Herzl) sang, accompanied by Mr. Caplan on the piano. After this interlude the M.C. announced that R. Samuels (Herzl) and H. Teming (Orion) would box three rounds. They gave an excellent exhibition of sparring and the referee decided that the result was a draw. This bout was followed up by a wrestling match in which H. Rachlin, the runner up for the 118-pound championship of 'Varsity, and J. (Shim) Samuels, participated. The bout was stopped after fourteen minutes of wrestling as neither of the participants got a fall during that time.

This completed the athletic program. Mr. Swartz sang, followed by the Melody Three; consisting of Jimmy Caplan, S. (Yank) Gruber and M. A. Lesser. Caplan was at the piano, Lesser played the violin and Gruber was the comedian. The trio entertained the boys for more than half-an hour. Jack Samuels (Herzl) was next called upon. Samuel Smith sang "O Sole Mio." S. Lewis (Herzl) presented a negro recitation, "Ah Wasn't Scared." Eddie Greber than sang "Nobody's Baby." Jack Aarons sang an English music hall ditty.

The stag broke up at 4.30 a.m. Most of the club members remained on the premises as they wished to go to the Union station at 8 o'clock to greet Lieut. Jabotinsky. He was escorted to the hotel by Messrs. A. C. Solomon and A. Schatz, who are both Club members. At 1 p.m., the members of the Maccabaean Post of the G.A.U.V., in conjunction with the Herzl Zion Club, decorated Massey Hall for the Lieutenant's reception.

At 8 p.m., the Lieutenant came to the Herzl Zion Club-rooms where he got a rousing reception. He addressed the members and friends for about 40 minutes, delivering a very inspiring address, and raised to a white heat that spark of patriotism which is in every Jewish heart. Mr. A. Schatz presented him with an address of welcome. He solidified his position as far as the Club is concerned by the manner in which he signed the Club's Visitor's Book. It was as follows: "V. Jabotinsky (no visitor—at home) Dec. 25/21."

He was then escorted to the Zionist Institute by a number of the members.

Monday afternoon three of the members, Messrs. Solomon, Kohen and Enushefsky, accompanied him to Hamilton.

The Herzl Zion Club has the honor of being the only private organization which Lieutenant Jabotinsky visited and addressed.

Sunday morning Dr. Schwartz and others signed membership application cards. A number of new applications were received at the same time.

The big dance of the year is to be held on the 31st at 8.30 p.m., at Bingham's Rainbow Rooms.

YOUNG MACCABÆAN CLUB

An organization meeting was held by the Maccabæan Club on Sunday, when the following were elected for office: Leon Weinstein, president; Leon Shulman, treasurer; Benjamin Sosinsky, secretary; athletic committee: Benjamin Shulman and Harry Himmelfarb.

The object of the Club is to acquaint the boys with the outlines of Jewish history, and also to encourage an interest in athletics. All boys between the ages of eleven and fourteen are eligible for membership. The Club is under the direction of A. G. Volpe.

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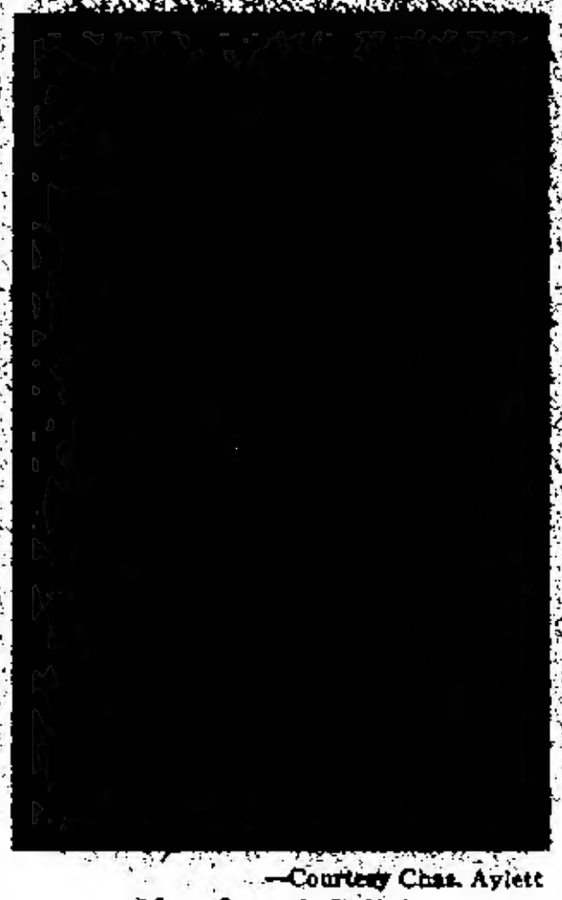

—Courtesy Chas. Aylett

Mrs. Joseph Selick
President

Mrs. Harry Soloway
Secretary

Mrs. David Dunkelman
Vice-President

BALFOUR CLUB

A dance was held last Saturday evening at the Y.M.H.A. by the Balfour Club in honor of the Balfour Rugby Team, which recently won the Juvenile Championship of the city. Several officials of the City Rugby League were present, including Messrs. De Gruchy, H. McKee, F. Waghorne and C. S. Lewis, who complimented the team on their successful season and sportsmanlike behaviour on and off the field. Mr. G. S. Lewis, secretary of the C.R.H., presented the medals to the players and also the W. R. Adams Trophy to the team. Mr. M. Schatz, the coach of the team, reviewed the difficult experience of the team during the long season.

The patrons and patronesses of the dance were Mr. and Mrs. A. B. Bennett, Mr. and Mrs. P. Shulman, and Dr. M. Schwartz. The dance was a social success, due to the untiring efforts of the committee, Messrs. A. Lipson, H. Bennett and J. Rumac.

THE EZRAS NOSHEM SOCIETY

At the last meeting held at the Zionist Institute, great enthusiasm was evinced over the report of the bazaar. The members were well pleased with the work of their executive.

The following committee was appointed to work for their coming Eighth Annual Banquet, which will take place on Sunday evening, January 15, 1922 at the Men of England Congregation Hall:

Management Committee—Mrs. Caplan, Mrs. Bolter and Mrs. Lavine.

Purchasing Committee—Mrs. Close, Mrs. Miller, Mrs. Yarmolinsky, Mrs. Koenig, Mrs. Levy, Mrs. Bolokofsky, and Mrs. Frackman.

Fruits—Mr. Berman.

Decorations—Mr. Haberman.

JUDEAN BENEVOLENT SOCIETY ELECTION

An enjoyable afternoon was spent by the members of the Judean Benevolent Society on Sunday, at their lodge room at Orange Hall, Euclid avenue. Three new members were initiated. There are 12 more applications pending, which will be dealt with at the next meeting. The most important item of business on the agenda that afternoon was the election of officers for the ensuing term. The election resulted as follows: H. Bliss, Noble Master (acclamation); Sol Cohen, vice Noble Master (acclamation); E. Godfrey, treasurer (acclamation); I. Hornick, secretary (acclamation); J. Pinkus, M. Isaacs, I. Corb, joint trustees; Wm. Sharf, Phineas Coffer, W. Rosenberg, honorary auditors; F. Meet, P. Ciebelman, L. Nayman, visiting stewards; Dr. D. Perlman, medical officer.

The above, together with Bro. A. J. Dancyger, the retiring Noble Master, constitute the new Board of Management.

LADIES' BEACH AUXILIARY

The Ladies' Beach Auxiliary entertained fifty children at a Chanukah party at the Beach Institute. The entertainment opened with the singing of the "Hatikvah." Rabbi Julius Siegel and Mrs. I. H. Siegel spoke on Chanukah. A delightful program was arranged by the committee, consisting of Mrs. L. M. Schwartz, Mrs. S. Picktin, Mrs. Friedman, Mrs. J. Sholat, Mrs. H. Rosen, Mrs. Putzher and Mrs. Jacobs. The following entertained: Piano solo, by Louis Goldstein; recitation, by Francis Schwartz; a piece from "Bar Kochva," entitled "The Time is Coming," by Rowhama, Philip and George Picktin; recitation, by Ruth Marin; piano solo, by Ida Ticktin; violin solo, by Issie Whimper; recitation, by Edith Stein; piano solo, "Eli, Eli," by Freda Schwarz; recitation, by Hilda Stein; violin solo, by Harold Pritzker; "Lighting of the Candles," by Louis Goldstein; recitation, by George Ticktin; a piece from "Shulamith," entitled "Raisins and Almonds," by Rowhama, Philip and George Ticktin.

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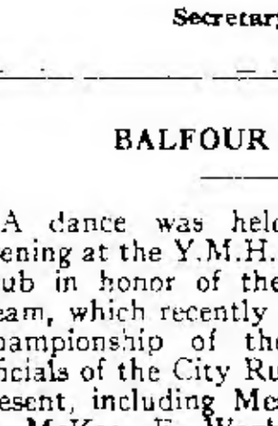
JEWISH PHILANTHROPIES' BALL

The third annual ball of the Federation of Jewish Philanthropies, on Monday evening, at the King Edward Hotel, in the Crystal Ball Room, was a brilliant social event. The affair was under the auspices of the Council of Jewish Women. The guests, numbering three hundred, were received by Mr. and Mrs. E. Pullan, Mr. and Mrs. M. Gelber, Mr. and Mrs. J. Eisman. A novelty buffet supper was served.



Announcement

THE OIL MAZOLA MANUFACTURED BY THE CANADA STARCH COMPANY IS UNDER MY INSPECTION. IT IS "*KOSHER*" AND MAY BE USED BY ALL JEWS.

(*Signed*) RABBI J. L. GRAUBERT,
TORONTO

Dated in the month of "Heshwan"

Mrs. Sidney Small, who is running for Alderman in Ward Four, deserves the support of every clean-thinking man and woman, and particularly in Ward Four.

Mrs. Small, in her first year as Alderman, was the prime leader in the great movement to clean the Social Service Board, and place the social service where it logically belongs, namely the Health Department. Now, when a City health nurse visits a City case help in other than sick attention may be had at once when necessary, instead, as in the old régime, of passing the case from one board to another, thereby losing time and causing added suffering.

Mrs. Small's plans for the future concentrate on the Morality and Women's Court, where women and girls may be tried by a woman and thus get a kindly justice, dealt out by one who understands her sister's shortcomings.

Every conscientious voter in Ward Four should feel that to vote for Mrs. Small, he or she is voting for a clean and better Toronto.

Mrs. Small's campaign is endorsed by every women's organization in Toronto which is anxious to see her in a place where the women's interests may be safeguarded.

—Advertisement.

MAIL BOX

Editor, CANADIAN JEWISH REVIEW:

As movements grow in strength and influence they attract and attach to themselves a variety of interests and characters.—Zionism has been no freer than any other movement in this process of evolution. The last few years have witnessed a phenomenal progress and advance, but not without the inevitable accompaniment of odd associates.

The latest acquisition is, however, surely the most novel. Their adherence is of very recent date, but they may already be said to have earned their claim to title and renown. They should come to be acclaimed as Jabotinsky's New Legion—a new type of Chaluzim. In private life they are known as the police force of Toronto. A new page in the history of glorious and dauntless defenders of Palestine and Palestinianism has been opened.

Right nobly have they earned their position. Strong and capable, they entered into their appointed tasks with a vigor and a willingness that must have communicated itself to the departed spirit of Herzl and startled it into admiration. Herzl, by the way, is said to have expressed the fear that the great moment might find a small people. It didn't. It found big police, too.

For this unique contribution to the forces behind the banner of Palestine Irredenta we are indebted to the statesmanship of the local administrators of the Zionist Movement.

In seeking the support of the masses of the Jewish people, Zionist propaganda proceeds by an emphasis on the wretchedness of life of the pogrommed, persecuted, landless Jews of Europe. Yet in launching a campaign for the Keren Hayesod fund, the local leaders in Zionism chose as the agent of their appeal, a man whom the people have come to regard as lacking in response to the depth and soreness of their tragedy in this very respect.

To the smarting recollection of the suffering and brutality which they themselves experienced in the hell-hole of pogrom and massacre, the Jews of these lands have received the additional burden of the wholesale destruction of the lives and property of their relatives in Eastern Europe. They are enraged and embittered with the experiences and lot of European Jewry. In that mood they feel that Jabotinsky could so far forget the record and character of Petlura and regard him as a fit and proper person to deal with and negotiate with only because he failed to understand and sympathise with their sense of injury and humiliation. From such a man they instinctively withhold their trust and even extend to him their animosity.

And a man who had come to be regarded in this light, the Toronto Zionist leaders in their wisdom thought fit to put forward as their pleader at a mass meeting. This was the magnet that was to attract the eager enthusiasm of the Jewish masses.

Before the day of meeting had arrived, it was made clear that anger and opposition had been provoked. Did the Zionist leaders appreciate the reason for this resentment and indicate sympathy with the grievances of the people? Several days before the meeting a circular of protest was distributed, issued by a group of Jewish revolutionary socialists. This gave them their cue. The position they immediately adopted was that the feeling against Jabotinsky was only the grievance of pro-Bolsheviki, supporters of Soviet Russia, whose animus was aroused by his association with a counter-revolutionary. They ignored the fact that opposition to Jabotinsky existed amongst those who were not Soviet supporters and whose antagonism was aroused merely because they felt that Jabotinsky's compact outraged Jewish feeling and suffering. They expected to divert the opposition to Jabotinsky on Jewish grounds by exploiting the opposition to him on political grounds. Such a plan obviously required the services of expert Bolshevick ejectors. Who better than the police? And thus was organized the new type of Chaluzim—Jabotinsky's New Legion.

So the matter proceeded. When the meeting assembled, it was seen that Jabotinsky was no drawing card. With a record of meetings drawing immense crowds, there turned up on this occasion supporters both warm and casual, opponents both mild and fierce, very little more than enough to half fill a hall with a total accommodation of 3,000.

After a series of addresses consisting of a glorification of the speaker of the day, Vladimir Jabotinsky rose to speak. Whether those who made audible their disagreement were seized of a Bolshevik or a purely Jewish grievance, was not clearly disclosed. They were disposed of, men and women, too hurriedly and unceremoniously to enable much disclosure of identity. No questions were asked. The men in blue proceeded with their exposition of the art of boxing along co-operative lines, one man giving the blows, the other receiving. Men with legs hanging limp were dragged down the stairs from the balcony like sacks of flour, thrown sheer headlong over several steps onto an icy pavement. Women were subjected to the caress of arm twisting calculated to bring forth the music of their screams. One man whose offense had perhaps been not too severe, was approached by an usher and told to keep quiet. The answer came in Yiddish—"My heart aches—how can I keep silent?" He was, I suppose, offered the alternative of having his outside punched or his inside lacerated. The whole thing was soon disposed of. In twenty minutes, at the outside, a group who had attempted to put into application some of Jabotinsky's philosophy having been disposed of, all settled down to hear Jabotinsky himself. "Order" had been restored, but the impression remained. It affected the speaker, it hung over the audience, it robbed the proceedings of any spiritual effectiveness.

The whole transaction testifies to the utter lack of sympathy of the local Zionist leaders with the sentiments and interests of the masses of Jewry, whose support is so essential to the success of the Palestinian cause. And this at a time when the report recently issued from Montreal by the Canadian Zionist Federation on Keren Hayesod, states officially that the greatest portion of moneys have been subscribed by those who have paid $12 and under and that the records to date establish that the movement so far has the effective support only of the masses.

It supplies a dramatic demonstration of the lack of utility of the methods they adopt in their prosecution of the Zionist ideal and of their seeming lack of ability to evolve proper methods, in approaching a task which involves the support of the people. The argument is not whether or not there was justification in ejecting interrupters or disturbers from the meeting. The argument is that Zionist leaders with an understanding of the sentiments and heart throbs of the Jewish masses would never have exposed themselves to the possibility of such an occurrence. It is not even necessary to assert that they should have anticipated the likelihood of such an event. In a way, the incident of the disturbance obscures the issue for the debate tends to centre around the disturbance itself. The relevant fact is, however, not the actual outbreak, but the general feeling of antagonism of which the disorder was a unique expression, and from which the stimulus for a demonstration came. The task of the Zionist leaders was not the mere negative one of arranging a

(Continued on page 15)

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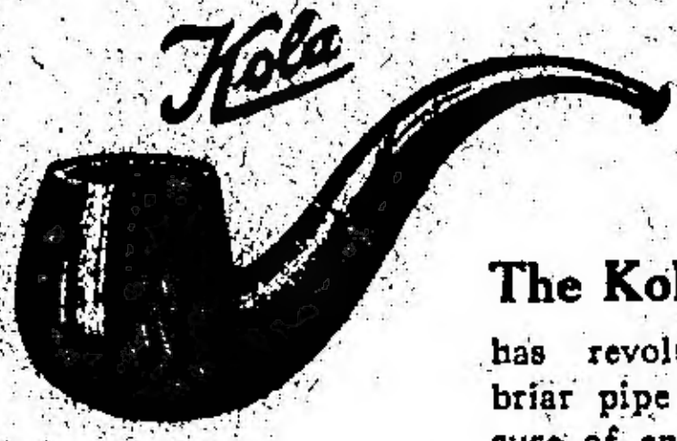

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Dominion Correspondence

OTTAWA

Chanukah

One of the many Jewish festivals that reminds Israel of his almost extermination and at the same time of his re-birth, was fittingly celebrated on the afternoon of Sunday last, when the Jewish youth of Ottawa, over a thousand, including the daily and Sunday school pupils of the Talmud Torah, were the guests of the Ladies' Auxiliary of the City Talmud Torah of Ottawa.

The "Adath Yeshuroon," King Edward Avenue Synagogue, was the scene of the festivities, and many a youngster having attended former gatherings of a similar nature, knowing the goodies the ladies in charge are always wont to distribute, have made sure to be on time if not a little too previous—and in order not to disarrange the program, the vestry rooms had to be utilized to keep the youngsters out of the cold until the doors of the Synagogue proper were opened. One of the youngsters was noticed trying to keep away from the rest of the children in the vestry room. When the REVIEW representative enquired from the youngster the reason for her actions, the reason given by that child, which was in the form of an apology, sounded more like a recitation of part of a chapter taken from the history of the inquisition. Arrived recently from the Ukraine, a whole life's span of bitter experience crowded into a few youthful years—orphaned through the wantonness of Polish-Ukrainian hooligans. "I am," the child said, "very nervous when in a crowd. . . . Oh! how glad I am that Madame Freiman brought me over here. I am staying with my brother, he takes good care of me. Will then send some of the things which I was told we will get, to the boys and girls in the Ukraine? Oh! how happy it would make them." In the meantime, some of the other youngsters gathered around and listened, as children can when they want to, to the sad story told by a colleague of theirs in a way that was understood by them—yes—for many a youngster with a heaving little breast and tear-stained eyes, emitted a sigh of relief at the conclusion of the story.

The long waited-for time arrived, the doors of the Synagogue were opened, and the youngsters with smiling faces, were ushered to the pews by the ladies and gentlemen in charge.

Before the commencement of the program, afternoon service, "Minchuh," led by M. Greenberg, was recited.

C. I. Finn, vice-president and chairman of the Board of Education, occupied the chair. In a few well-chosen remarks, he welcomed the youngsters to the annual festival at the same time, giving a brief summary of the significance of Chanukah, following which the Hatikva was sung to the accompaniment of an orchestra, composed of the following: Messrs. B. Shenkman, I. Stone, A. Laska, J. Freedman, M. Lecovin, S. Shenkman, M. Lecovin and Miss I. Brahinsky.

About twenty-five pupils of the Ivrith B'Ivrith class, recently organized under a salaried teacher, M. Chuchim, under the co-ed system, came marching up the aisle carrying Zionist flags and singing "Zemar L'Chanukah," and other songs in Hebrew appropriate to the occasion. The ceremony of lighting the candles was performed by Rev. J. Mirsky, assisted by a choir and accompanied by the orchestra, following which the girls and boys sang, "O, Fortress, Rock of My Salvation." An address on Chanukah, was delivered by Mr. B. Goldfield, a former pupil, and subsequently a teacher in the Sunday School, and at present established as a practising barrister. Mr. Goldfield, in the brief time alloted to him, told the youngsters the meaning of Chanukah, and how the Grecian hosts were defeated by the Hasmoneans, also relating the miracle of the last remaining flask of oil, concluding by saying, "You have not come here for the purpose of the few goodies you will receive before you g home, you were brought together here for the purpose of commemorating the great event of that time which saved the Jewish nation."

The following pupils took part in the program:

Essay on Chanukah, by Harry Goldman. Short essay, "Anna and Her Seven Sons," by Lillian Steinman. Hebrew poem, "B'Chanukah," by Hyman Lecovin. English poem, "Before the Menorah," by Anna Cohen. Hebrew poem, "Hasmonean," by Moses Appel. English poem, "Joseph's Candle," by Quinnie Freiman. English poem, "Seventh Day," by Sarah Levin.

The program was concluded by singing "Ain Kelohaynoh," and the National Anthem, following which the ladies of the Auxiliary assisted by the teachers of the Sunday School, and the daily school, distributed candies and other little gifts to the children as they were leaving the building. For the preparation of the program, a great deal of credit is due to Mr. L. S. Greenberg (supervisor of the Sunday School for many years), who is better known to all as "Lazarus," and his able assistants, Messrs. S. Caplan, B. Shenkman, Joe Freedman; also a good deal of credit is due to the Misses M. Sadinsky, P. Goldfield, and L. Levin. These young ladies and gentlemen have been the real mainstay of the Ottawa Sunday School, giving unstintingly of their time in attending to their duties as teachers of these children who cannot attend the daily Hebrew classes. The Ottawa Jewish community may well feel proud of having a staff of teachers in the Talmud Torah who are well capable of expounding the Law to the younger generation. Their names are as follows: Messrs. E. Ch. Slonemsky (principal), B. Lifshitz, R. Zelicowitz, M. Greenberg, M. Goldstein, and M. Chuchim. The following ladies were in charge of the entertainment: Mrs. A. J. Freiman, Mrs. L. Leiken and Mrs. D. Mirsky, who have also assisted in filling the boxes with candy, together with Mesdames J. D. (Rabbi) Berger, B. Pearl, A. Borts, A. Brahinsky, M. Shenkmen, D. Epstein, and the Misses Brahinsky and Levin. The following congregations contributed towards defraying the expense: "Adath Yeshuroon," "Agudath Achim." "Machzike D'ath."

The first of a series of sewing circles under the auspices of the Hadassah Chapter of Ottawa, was held at the home of Mrs. B. Pearl, 754 Albert St., on December 20th. The affair was a success from point of attendance and financially. The articles, when finished, will be donated for a bazaar to be held at some future date, the proceeds of which will go towards the Palestine Restoration Fund.

Mrs. A. Rosenthal, Sr., presented the Y.W.H.A. with an excellent writing desk for the club rooms. Mrs. Rosenthal is one of the staunchest friends the organization possesses. She is leaving for an extended trip to California, and the "Y" wishes her godspeed and a safe return to Ottawa.

Sunday night, the first evening of Chanukah, was fittingly ushered in by the Glee Club of the Y. M. and Y. W. H. A., by holding a musicale under the leadership of the organizer of the Glee Club, the well-known singer, Mrs. A. Pinco. Miss Anna Holzman, in her usual gentlewomanly way, presided. Chanter Mr. L. Saslove, who recently arrived from Russia, in a very able manner, performed the ceremony of lighting the candles. The Misses C. Kert and P. Gold, and Messrs. M. Lecovin, and A. N. Prusin, were the quartette who sang the selection "Sweet and Low," which was both beautiful and melodious. It may be said that Miss Kert, although not a member of the quartette, at a moment's notice, sang her part excellently. She substituted for Miss Sarah Ellis, who took suddenly ill. Miss May Brody, recited "Aunt Tabothe," also a parady "The Charge of the Mad Brigade," which recitations were rendered in a manner that only Miss Brody can. "Eli, Eli" was, by special request, sang by Chanter Saslove, in a clear and beautiful tenor voice. The three Gotdank sisters, Sarah, pianist, Ester, cello, and Gean, violin, rendered two selections, "Serenade," by M. Widor, and "Bolero," by Moscowsky. The three sisters accomplished in their art and technique, are well worth listening to when they play.

Phil. Joseph, of Montreal, president of the Young Judeans, gave a very instructive address on the Young Judea movement. In a most eloquent manner he set forth the duty of every Jewish young man and woman in supporting the Zionist movement, exhorting the youth of Ottawa to join in a body the Young Judeans; the solution of the Jewish youth is Zionism. Mr. Ch. Hyman, played a solo on the Saxophone, "Eligie" (Massenette) with two encores of popular music. Miss Lillian Ginsberg, dramatic coach of the "Y" Dramatic Circle, recited "Laska," with an encore "Regrets." Mrs. A. Pinco, to whom credit is due for the existence of a Jewish Glee Club in Ottawa, rendered one of her own compositions, both words and music, "O Israel," accompanied on the piano by Miss P. Gould. Mrs. Pinco had to respond to four encores. The evening's program concluded with a selection by the Glee Club, about twenty-

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five taking part, both ladies and gentlemen, under the leadership of Mrs. Pinco, "Good-Night, People." All present congratulated Mrs. Pinco on her good work, also not forgetting Miss Ginsberg, the dramatic coach of the "Y."

THEATRE

LOEW'S WINTER GARDEN

Mary Pickford has scored a triumph in her latest picture and her first super-film, "Little Lord Fauntleroy," now playing at the Winter Garden Theatre. The photography is the best of any of the super-films which have appeared at the Winter Garden Theatre and the acting is such as to give a reality to the characters of Frances Hodgson Burnett's famous story. Miss Pickford portrays the dual role of "Little Lord Fauntleroy" and that of the "Little Lord's" mother. Claude Gillingwater, a veteran of the footlights, is wonderful in the part of the gouty and irascible old Earl of Dorincourt. Joseph Dowling, who registered the pinnacle of cinema fame in "The Miracle Man," plays the part of Havisham, the solicitor, in a capable manner, and each of the other characters are interpreted with a degree of perfection in keeping with the general excellence of the production.

LOEW'S YONGE STREET

Eugene Walter's greatest success, "Fine Feathers," with an all-star cast, is the feature film of an extensive photo-play program at Loew's Yonge Street Theatre, commencing Monday, January 2. The story, as is well-known to all who witnessed the stage-play, is notable in that it has an equal fascination for all types of theatre-goers. The story deals with the romantic adventures of a young construction engineer, who is driven to despondency by his seeming inability to overcome the storm and stress of misfortune. His plight is made more difficult by his unscrupulous college-mate, whom he mistrusts, and he is only released from his predicament by a woman whom he for a time ignores, owing to his narrow views of the eternal feminine. In addition to the picture-plays, a program of five acts of vaudeville will be presented, among which are such numbers as "The Lincoln Highwayman," an automobile playlet with a distinguished cast, McIntosh Musical Maids, Scotland's premier entertainers, Ward and Wilson in "Variety Up-to-date," and others.

Rosa Raisa, world's greatest dramatic soprano, and the greatest singer of the Jewish race, will appear at Masssey Hall, March 8, in joint recital with Giacomo Rimini, famous baritone of the Chicago Grand Opera Company.

"Disraeli," featuring George Arliss, the man who perfected the character of "Disraeli" on the legitimate stage, will be shown at the Regent and Strand Theatres at every performance during the week of January 2. On the same program will be "A Trip Through the World's Greatest Film Studio," and Mr. John Arthur's presentation of "The Angelus."

The film story of "Disraeli" depicts the intense international crisis brought about by Disraeli's endeavors to purchase the Suez canal. George Arliss, acting in this part, is simply wonderful. Surrounded with spies, pretty women and veteran diplomats, Disraeli fools them all, even the Bank of England, to ensure the safety of India for England.

George Arliss
in
"Disraeli"
A FILM PORTRAYAL OF AN INTENSE EPISODE IN THE LIFE OF ENGLAND'S GREAT HEBREW PRIME MINISTER.
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Tickets are for sale now at popular prices, at 251-253 Queen street west.

LETTER BOX

(Continued from page 13)

meeting that would not involve disturbance, but the positive one of arranging a meeting that would attract firm and enthusiastic support. That being so, this general feeling should have been known and consulted in the first instance, before the warning given by the protest circular and would have been consulted by any leaders intimate with the thoughts of the people.

The few who were ejected cannot be adopted as a criterion of the type and quantity of the sense of wrong, which is felt over the Jabotinsky-Petlura episode. The resentment is general, without political significance, no less at least than with, and though with the general body the pressure is not strong or articulate enough to fire them to the heroism of public protest and police batons, it is certainly enough to prevent them from responding with full-heartedness to a Zionism represented by the object of their distrust. The revolutionary socialists knew of this general resentment when they attempted to exploit it for their own ends. The local Zionist leaders did not know enough of this indisposition to enable them to avoid bringing Zionism into conflict with it.

The lesson is quite clear. Such methods, such disharmony with popular interest, such stubborn refusal to face facts and consult the wishes of the people, jeopardizes the Zionist cause. If approach is made to the people in complete ignorance of their psychology and concerns and in consultation only with the outlook and interests of the classes higher, it must fail to win popular support. It spells failure. When Poala Zionists are wont to declare that the general Zionist leaders are out of touch with the broad sections of the people, it is regarded lightly as merely party expostulation. The Jabotinsky incident drives home the pertinency of these declarations. Let the local Zionist leaders take heed.

JACOB L. COHEN.

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Dominion Correspondence

WINNIPEG

A monster musical comedy revue, known as "Happy Days," will be played at the Walker Theatre on Monday and Tuesday, January 9 and 10. All Winnipeg Jewish talent, including Misses Rowena Bronstone, Sophie Lexier, Ethel Tobias, Hilda Bishop, Ethel Bishop, Judith Rackow, Bernice Tissman, Bala Narovjansky and others, Messrs. Nat Shapero, Benny Lewis, Harry Zimmerman, "Bill" Tobias, Abe Shragge, Joe Zimmerman, Billy Gould, and others. The convener is Miss Rose Bronfman, and also under the personal direction of Mr. W. H. Zimmerman. The whole of the proceeds are in aid of the Jewish Orphanage and Children's Aid of Western Canada.

The Junior Hadassah has been progressing wonderfully during the past year, and has now forty-five members in good standing. $100 has already been sent to Palestine for the maintenance of an orphan for a year, and another $100 will soon be raised. At the Bazaar which is to be given by the Winnipeg Chapter of Hadassah at the Talmud Torah in March, the Junior Hadassah intend to take quite an active part.

Mr. and Mrs. S. A. Ripstein have gone to spend the winter in California, making their headquarters at Santa Monica.

A monster mass meeting of Jews of Winnipeg was held in the auditorium of the Talmud Torah on Sunday afternoon, December 18, 1921, in the interests of the Jewish Immigration and Aid Society of Western Canada. Fully 2,500 people were present. It was the most successful meeting ever held in Winnipeg and the Jews of Winnipeg will never forget the eloquent speeches made by B. Sheps, chairman, Rabbi I. I. Kahonovitch, M. J. Finkelstein, M. Tessler, and the Liberal M.P. elected for North Winnipeg, E. J. McMurray. In a forceful, vigorous and eloquent speech, M. J. Finkelstein moved a resolution requesting the newly elected Liberal ministration to so change the immigration regulations as to permit Canadian citizens to bring over their relatives from Europe upon furnishing a bond that they would not become a public charge. The resolution was unanimously adopted by a standing vote. Mr. E. J. McMurray, M.P., stated that he appeared on the platform in order to reassure the Jewish citizens of Winnipeg that it was not merely a pre-election pledge that he made when he promised to do his utmost to keep the doors of Canada open for the immigration of the relatives of Canadian citizens and again reiterated that at Ottawa he will assist S. W. Jacobs, K.C., M.P., in bringing about such legislation as will put this pledge into effect.

Mr. and Mrs. B. Isman have announced the marriage of their daughter Lillian to Haskell M. Master.

Mr. and Mrs. J. Nemerovsky have issued invitations to their friends to be present at the ceremony of the Bar Mitzvah of their son William, to be held on Saturday, December 31, 1921.

The Girls' Auxiliary of the Jewish Old Folks' Home held a most successful dance at the Music and Arts Building on Wednesday evening, December 28. The proceeds will go to the maintenance of the Jewish Old Folks' Home.

The Winnipeg B'nai B'rith Lodge No. 650 elected the following delegates to represent this Lodge at the conference of delegates from all Canadian Lodges to be held at Winnipeg on January 15 and 16, 1922: M. J. Finkelstein, S. Hart Green, A. H. Aronovitch, H. E. Wilder and B. Sheps.

Kovno (J. T. A.)—A Jewish student of mathematics here has become insane following months of close study of Professor Einstein's Theory of Relativity.

The young student applied himself to this science by day and by night until he finally realized that he was unable to grasp the intricacies of the theory. This is said by specialists to have caused him to lose his mind.

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A National Jewish War Memorial for the United States

(Continued from last issue)

Judge Lehman failed, however, it is claimed, to effectively reply to the argument that the Memorial would serve as a very potent antidote to anti-Semitic propaganda, such as Ford is spreading. And the opinion prevails that neither of the officials of the Jewish Welfare Board really refuted the many other appealing "pros" of the Memorial, among which, besides those I have already mentioned, is the fact that the omission by the Jews to take any action while the Knights of Columbus proceed with their plan for a memorial will create a rather different position for the Jews whenever the usual mental comparison is made. In this connection, attention is called to the fact that while the Methodists have established an ambitious educational institution here, The American University, and the Catholics the ever-growing Catholic University of America, and Georgetown University, and another Protestant group controls the important George Washington University, with the accompanying impression that these make because of their location in the National Capital, the Jews have no single institution of their own.

Aside from the natural connection which the Jewish Welfare Board would have in a plan for a Jewish War Memorial, one of the principal reasons why the matter was taken up with Judge Lehman and Dr. Adler, was the financial support which would be expected from the J.W.B. It is said there remains in the J.W.B. treasury about $2,000,000. These funds are now being mainly employed to assist local communities in launching campaigns for Jewish centers. The representatives of the J.W.B. have here suggested that part of the money could scarcely be used for a more appropriate end than the War Memorial. But Judge Lehman and Dr. Adler told the local leaders that while the J.W.B. would be glad to assist in the usual manner of superintending a campaign here for a center for Washington Jewry, as they are co-operating with other cities, that would be as far as they intended to help with J.W.B. finances, excepting that Washington as a stopping place for Jews from all over the United States, as well as the presence of many out-of-town Jewish young men and women in the government service, would be taken into account when considering whether the J.W.B. might properly advance a substantial sum for assistance in the erection of a Jewish Center in Washington.

It may be that the unfriendly attitude of the J.W.B. to the Jewish War Memorial leaders would have been manifested in any event and number and under any circumstances; yet I cannot refrain from making the comment that the fact that the conference was held as a result of the initiative of the Young Men's Hebrew Association, and that the young men took the leading part in the presentation of the case, with their emphasis of the purely welfare aspect of the need of a building to take care of the Washington youth, both resident and transient, may have detracted from the effect which an exclusive emphasis on the national aspect of a War Memorial might have made.

Though Judge Lehman and Dr. Adler have spoken, and despite the fact that their attitude has probably cooled the ardor of some of those who here originally took the initiative on behalf of a Memorial, Jewry at large has not been approached nor expressed its sentiment regarding the idea in any way, with the exception of the resolution of the Y.M.H.A. federation, now merged with the J.W.B., and the Council of Jewish Women's resolution, already mentioned.

It would be interesting to know the answer of the Jewish masses to the proposal.

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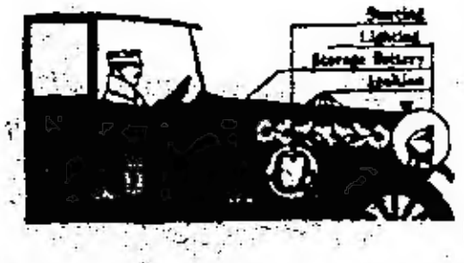

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THE DIASPORA

UKRAINE, APPEALING FOR HELP, POINTS TO JEWISH FRIENDSHIP

Berlin (J. T. A.)—A note addressed by the Ukrainian People's Republic to the Governments of England, France and Italy, appealing for the material support of the Ukrainian army, has been published here.

A special police force to protect the civil population against pogroms and other outrages has been organized, the note states. This corps will take no part in military operations. Representatives of the Jewish people had been asked to form a detachment in this police corps, the Ukrainians say in their request that the English, French and Italians designate instructors to organize the force.

SPEAKER OF POLISH SEJM REPUDIATES CHARGE AGAINST JEWISH DEPUTY

Warsaw (J. T. A.)—The Speaker of the Polish Sejm, at a session of the Standing Committee, emphatically repudiated the charge made by Lutoslavsky during his recent visit to Paris, that "a Jewish Deputy" had told the Speaker that Jews preferred Russia and the Ukraine to Poland, of which they were enemies, because of the opportunities of business in the other two countries.

Deputy Thon demanded an explanation from the Speaker, and also that the Jewish Deputy who had made the alleged statement be named. Replying, the Speaker officially denied having heard any such remark from any Jewish deputy.

COMPLAIN OF INSUFFICIENT HELP FOR JEWISH RELIEF FROM ITALIAN JEWS

Rome (J. T. A.)—At a joint session of representatives of the Italian Jewish Communities, it was pointed out that the Jews of Italy had only contributed 270,000 lire for Jewish relief, and that in view of the desperate situation, this small sum was entirely disproportionate.

KOVNO JEWS OPPOSE SEPARATION FROM "LITHUANIAN JERUSALEM"

Kovno (J. T. A.)—The question of the forthcoming elections to the Vilna Sejm came up at the extraordinary session of the Sejm here, Premier Grinius reading a Government statement protesting against the separation of Vilna from the rest of Lithuania, and declaring that the Lithuanian Government had granted minority rights in both language and local autonomy to all nationalities.

On behalf of the Jewish bloc in the Parliament, Rachmilevitch read a similar protest, declaring that the Jews of Lithuania recognized no barrier between Lithuania and Vilna, which is the Jerusalem of Lithuania. Rachmilevitch's statement was warmly received and subsequently published as a government communiqué in all languages.

AUSTRIA AND HUNGARY TO ACCOUNT TO "LEAGUE" FOR MISTREATMENT OF JEWS

London (J. C. B.)—The Council of the League of Nations has forwarded to the Governments of Austria and Hungary, the complaints from Jewish representatives alleging that the Governments had violated the minority clauses in the Peace Treaty and had misinterpreted the article concerning the naturalization of the Jewish citizens, Lucien Wolf told the Jewish Board of Deputies at its monthly meeting. The reply from the Governments is expected by January, and the "League" will then consider it in the light of the evidence.

The Foreign Committee of the Board had also taken steps to abolish Article 139 of the Treaty of Peace with Turkey, which provides for the naturalization as Palestinian citizens of all residents, within a specified time, Mr. Wolf reported. Both British and French Jews have taken exception to this article insofar as they are concerned, and the Alliance Israelite Universelle, on behalf of the French Jews, has been informed by the French Government that by registering with the proper consular authorities in Palestine as not intending to reside permanently in Palestine, they may escape the operation of this law. The Alliance is, however, dissatisfied with this compromise and is taking further steps. No reply has as yet been received from the British Government with reference to this matter, and it is understood that the Government has not yet arrived at a decision.

The Schechita Board reported that it had received a communication from the Council of the Justice to Animals Society, giving the opinion of the greatest experts that the Jewish method of killing is better than any other.

The proposition to rename the Board's Press Committee, "The Jewish Anti-Defamation Committee," was defeated by a vote of 37 against 24, as was also the proposal that a sub-committee be formed to co-operate with the Zionists in the regulation of immigration to Palestine. The Board was ready to co-operate with the Zionists at all times and will fulfill its previous resolution, Sir Stuart Samuel, President, declared, while maintaining that there was no necessity for a special resolution.

JEWISH MILLION DOLLAR PURCHASE IN PALESTINE APPROVED

Jerusalem (J. T. A.)—Sir Herbert Samuel has to-day approved the transfer of the property from the Greek Patriarchate to the Palestine Land Development Company, it was announced. The transferred property includes a number of valuable centrally located grounds, houses and stores, for which the P.L.D.C. paid 250,000 pounds. The purchase was effected in July, but the transfer of the property was held up pending the High Commissioner's approval. The Jewish part of Jerusalem has thus gained a considerable property which, in the opinion of local leaders, will fill an urgent need.

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THE GRANDCHILD

(Continued from page 6)

catch up with her brother. The sunshine cast a golden haze over copse and hedge; the birds were chattering and talking scandal on the trees; and people remarked how beautifully they were singing; the butterflies were turning somersaults in the air for sheer delight. Everywhere there was gladness and life—everywhere save in the little loam hut which the two children had just left behind, and that contained something holier and godlier, for it was full of the angel of peace, who heals long-aching wounds and makes a truce between the angels of life and suffering.

Yankel and Yenta had been walking a whole hour, and the fatigue of the journey lay upon them heavily, and just then they reached the outskirts of the forest, where the sun-glint rippled over the leaves, and made each one of them a smile of welcome.

"How cool it is here," said Yankel, flinging himself down on the fresh moss. "We may as well rest a little and have our dinner."

Yenta readily fell in with the proposal, and seated herself beside him; and when they had made away with all the provisions and a little bit of their appetite, they stretched themselves out lazily and luxuriously. They had not lain on so soft a bed for a long time.

"Yenta, if I fall asleep, be sure to wake me at once," murmured Yankel.

"I shall," replied Yenta, drowsily, and she had just time to see Yankel's eyes close before her own followed suit.

The chill of the evening dew shook Yankel out of his slumber.

"Yenta, Yenta," he cried, "look, we have slept the sun to bed. Quick, let us hasten before it gets dark altogether."

Yenta leaped up with a start, looking round her for the daylight, and only finding a faint streak of pale red glimmering in the west.

She shivered a little. "Don't you think we had better leave the forest and strike across the open fields?" she asked.

"Why, pray?"

"Because there might be gypsies or ghosts in the wood."

Yankel was just about to draw himself up and start blustering about his courage and her cowardice when his eyes fell on the lengthening shadows around, and he answered with a small voice:

"I think you are right, Yenta." So they went on a little way in silence.

"Isn't it dark?" whispered Yenta.

"What else do you expect at night time?" answered Yankel. "But it won't last long, the moon will be up presently." And he quickly swallowed the quaver in his voice before Yenta might notice it.

But, despite his prediction, the moon was very late in coming. The sky had rolled itself up in dense, hazy mists—not so thick as storm-clouds, but thick enough to give her considerable trouble in breaking through them. She could only make a little rift through which she peeped shamefacedly, and what could be seen of her pale face looked very pale and wan, probably with the exertion.

The two little travelers journeyed on, holding each other very tightly by the hand. They were keeping along a bramble hedge that seemed to stretch endlessly into the darkness.

"Do you really know the road?" asked Yenta breathlessly.

"Don't ask so many questions—come along," answered Yankel, savagely.

Then there was silence again for a little while, until Yenta, despite the risk of incurring her brother's displeasure, spoke up, just to see if her voice had not been frightened out of her entirely.

"Perhaps we shall not find a father, after all, to-night."

"You with your father," broke out Yankel; "if we had gone only to find a grandmother we might have come across one already; fathers are much more difficult to get in these hard times."

And Yankel walked on faster, till suddenly he took it into his head to gaze back and see if the world looked so dark behind as it looked in front. No, it did not—a few yards behind him there was a patch of light against the hedge. What might it be? Anybody could have told that it was a little streak of moonshine that had struggled down through the fissure in the wrack overhead. A minute after Yankel looked round again. It was still there, just as close behind, or a little closer! the rift was shifting.

"What makes you look around like that?" asked Yenta.

"Nothing. I thought—" And then Yankel was silent, and glanced back again. There it was, only it looked different now, and it was beginning to take shape; it resembled—what did it resemble? Yankel set his teeth firmly to bite his fear dead between them. Then he turned round once more, and this time he found out what it was.

"She is coming behind us," he whispered, breaking into a run.

"Who—what is?" asked Yenta, quivering.

"She with a white face. Come, let us run; we can run faster than she. She could never catch us when she wanted to give us a beating."

And so they ran on with beating chests and flying breath. And when they had run across half the world as it seemed to them, Yankel looked again across his shoulder and a sob of terror broke from his lips.

"She is still following," he gasped, "she is close behind. She wants to catch me and drag me back to say the 'Mourner's Sanctification' for her every morning and afternoon. Faster, Yenta, faster!"

He gripped her hand harder, and whirled her along with him, until suddenly there was a squeaking, sucking noise under their feet, and the ground became soft and spongy.

"The swamp—the swamp," whispered Yenta.

"Is it the swamp?" cried Yankel, exultantly. "Then we shall escape her after all; she cannot follow us there or she will get drowned."

He looked around; the white face was still following; he gave a loud shriek, and grasping Yenta's hand as in a vise, dragged her stumbling in the soft morass and oozy slime. He know just beyond it there was a lake, and in the waters they could hide till the white face had got tired of looking for them. They must be approaching near it; the ground was getting softer and softer, and squelched and squeaked; already the waters were playing about their ankles; they would be safe soon. And suddenly a great watery abyss seemed to open before them; somebody was gripping them by the feet, dragging them down, down, down—and then the placid surface closed up again and looked as if nothing had happened.

And so Yankel and Yenta found a father that night—the same who had bidden the moon paint the white face on the bramble-hedge.—The Toledo Israelite.

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